

RELIGIO

PHILOSOPHICAL

JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO
AL PHILOS

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII.

CHICAGO, JUNE 4, 1887.

No. 15

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.**—Human Progress. Westbrook Versus Whitworth.
- SECOND PAGE.**—Materialization in the Future. Approaching Danger Revealed by a Dream. A Midnight Entertainment. Spiritualism.
- THIRD PAGE.**—Woman and the Household. A Quiet Stream. Partial List of June Magazines Received. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.**—Obtrusive Ecclesiasticism. The Magnet Cure. A Little Girl's Prediction. Was Christ a Christian? Report of the Seibert Committee. Memorial Services in Various Churches Last Sunday. Items in Court. General Items.
- FIFTH PAGE.**—The Oakland (Cal.) Camp Meeting. General News. Our Heroes' Day. Thoughts on Mediumship. Miscellaneous Advertisements.
- SIXTH PAGE.**—Witnesses. Evidence of Spirit Power. A Woman in White. Spirit Materialization. The Mrs. Patterson Trial. The Form of the JOURNAL—A Dream. A Dog whose spirit should be immortal. Did Pharaoh Perish in the Red Sea? Rev. E. B. Fairchild. Tests of Spirit Power. A Human Battery. The New Idea of God. The English Spirit. Seeing a Man in a Coffin. Notes and Strictures on Miscellaneous Subjects.
- SEVENTH PAGE.**—Are There Ghosts. A Singular Presentation. Is Prof. Carpenter a Fraud? Miscellaneous Advertisements.
- EIGHTH PAGE.**—Man the Animal. An Exclusive People. A Lawyer pays his Respects to a Pedagogue's Book. Miscellaneous Advertisements.

HUMAN PROGRESS.

Address by J. Clegg Wright, At Spencer Hall, New York City.

(Reported for the RELIGIO-PHILOSOPHICAL JOURNAL, by J. F. Stephens.)

Mental power, national growth, all that is magnificent and desirable in life, is matured in the solitude of natural energy. Nature everywhere teaches that in quiet, unobtruded work, is real progress made. The trees of the forest bloom in silence, extend their branches, and enlarge their structure. They grow unmolested for ages, and you know how strong they are when the mighty tornado comes with its majestic sweep to carry them away; and it is so with nations. When in tribulation, anger and despair, they come to fight their battles in defence of their development, and the extension of their demands, then comes the recognition of the mighty progress that has been made in the world of civilized energy.

In contrasting one age with another, you can, after a long lapse, take a measurement and appraise the growth of the human mind. The longer the expanse of time, the better the adaptability for measuring the advancing power, and extending the mental and spiritual ground. It is customary to look with exalted admiration and with pious devotion to the first age of the Christian name. The ideal of spiritual virtue is the charm of your civilization to-day. Ecclesiasticism is the potency which is the inspiration of the majority of the people of Europe and America. The ideal of Christianity is a charm. For that ideal men will labor, spend their energies, and toil by day and night. It becomes a real power over the hearts, lives and institutions of men. A religion need not be true to be powerful. A religion needs only to be believed in to be a power, and the reigning power of the world to-day is that earnest one, whether true or false, which men believe to be the true power, and he who reasons solely upon the success of an enterprise may reason falsely. It is not always that the truth comes uppermost, and that justice over is done. Justice sometimes goes down, and right is sometimes overthrown in the conflicts of civilization. That which reason affirms in one age, reason may affirm again in the gyrations of evolution.

The possibilities and contingencies of human progress revive, with the beating ages that roll forward the intellectual emancipating power of man, and it is the work of to-day to stand face to face with the problems left as a legacy from the days that are gone. It remains the duty of thinking men of this day to ask the question: "Is the Spiritualism of Christianity the fittest and best Spiritualism for the present needs of man?" I want to emphasize what I say, and alarm you if I can, when I tell you that the Spiritualism of Christianity of two thousand years ago, with all its sublime ethics, its glorious character, its powers of associations, is a primary religion, and not sufficient for the progressive demands of mankind. I mean that the Christian ideal is not the highest ideal. The ideal of personality must ever be circumscribed. The virtues, the talents, the exaltation of one character, can never be interpreter of the demands, necessities and aspirations of the world. The world demands progress; the ideal is ever changing; organization is differentiated; the circumstances of the civilization become more complex daily, with enigmas harder to solve. Nature is the highest ideal, the totality of phenomena, the charm of the intellect forever.

Christianity came into the world as all religions have come, and in its early days ex-

pressed the high-water mark of the religious development of a race. It identified itself ultimately with the conquering power. The glory and civilization of the Roman world had begun to decline. If Paganism had retained its simplicity, its genius, the Roman world would never have yielded to the philosophy and Spiritualism of Jerusalem. The Jew would never have expressed his individuality upon the learning and power of the Western world. It was in consequence of the passing away of the spirit of a high idealism, the rising of the Teutonic race, the conflict of energy with religious simplicity and devotion, the rise of personal power, and the subjugation of the spirit of liberty, that led to the triumph of Christianity.

It was the weakness of the Roman world, the personal ambition of the high and stern agents and institutions of political state, culminating in those evils which remain with some of the old nations to-day. Rome had the problem which you have in New York to-day. Rome saw its ancient simplicity departing, wealth accumulating out of the honest labor and industry of the people. Those who had toiled and reaped did not enjoy. An aristocracy had arisen, and made its avaricious and exorbitant instincts felt by the people. With the development of this social disease arose the spirit of partisan rule; monopoly swallowed legions, and the just distribution of the rewards of labor preceded the downfall of the spiritual thought, which in its turn yielded passive obedience to the rising Christianity. Aspirations for another life entered into the requirement of man's nature, and he looked for another, where compensation should come to him as a reward for the sufferings of this life.

Man needs to live in harmony with natural law, and in the now. The future world may be charming to the eye of contemplation; it may be beautiful to catch a thought from the sunny land of spirit, but this is the world where duties are demanded of you, and the man who by honest toil can make a loving wife and children happy, who can scatter deeds of kindness, who can advance the true interests of the State, who is adding to the civilizing power of the world by his individual effort, that man is doing more good for humanity than all the men who occupy the pulpits of your land. The ages have been sick of theology for a long time; ah, yes, and you are hugging this theology to your souls now. You do not want to part with it, but you are slowly slipping the anchor, and you are going to sail out into the ocean of free thought, without the cords of antiquity to bind you. We are not going to have any gods we do not choose. We will revolt against the President of the United States, when he is not chosen by the suffrages of the citizens of the United States. Understand me, I do not mean the mighty Power that make the harmony of nature, the eternal energy in matter and in mind. I have the greatest reverence for beauty; beauty stirs my soul; justice is beauty; reason can recognize justice, and beauty is the expression of reason, and it is in the works of nature that I feel the power of the sublimity of all mysteries. Of that god that thundered on Sinai I know nothing, and want to know less. Of this power which makes a man, which is rolling on civilization, which is known by different names, I want to know a great deal more; humanity wants to know it. It is the development of this power, the full evolution of its genius and life that humanity needs to-day, and it is slowly coming. Barbarism and dogmatism in their repulsive forms have ruled us, but religion has now become a thinking religion. I like this, for it gives a chance for the thinking man.

I like the religion that allows a man individual liberty, according to the quality of his organization and tuition. You may chain a man's limbs, laugh at him, and stop him from speaking, but he can sail away from you. You may have him by your side, you may think you know him, but he is a thinker; and his thinking is independent of your thinking. Leave one man alive on this planet, and kill the rest, and you do not take away his thinking; he is sovereign, and the sovereignty of man is too sacred to be invaded. Your constitution is born of the people that live under it. You never have measured the fulness of the Declaration of Independence: "All men are created equal, and endowed with the inalienable right to life, liberty, and the pursuit of happiness." If you had any reverence for the sovereignty of man in this great metropolis, would you have allowed your king-men, your rulers, to rob you and misrule you as they have done? Not you are like cowards; you take no deep, profound interest in the public affairs of your State and time; you are dead, you are dry as dust, you need burying, because you have not appreciated the majesty of the institutions you are called on to support and develop. It is reverence for human rights and sovereign power that you lack. Poverty does not make a man any less a sovereign, and wealth does not make him any greater. Does not wealth often make a miser? Is the millionaire at his ease? Is he not dumb to the highest claims of civilization? Is he not blocking the way of human progress in his selfishness? Yet wealth commands the devotion of men, with its false glitter and sham.

Shams can be believed in. Religious shams can control the heart and life. The naked child in the gutter is endowed with the rights of a man. How hard to recognize it. He who is clothed in rags is generally despised. Go along your streets; there is a Bowery, a Castle Garden and a Fifth Avenue. The people reverence those great mansions.

Bacon made a mistake when he said: "Knowledge is power." The philosopher meant money. And this devotion to money does not recognize the sovereignty and grandeur in man. Modern Spiritualism now demands that you talk with and deal with and recognize men. All men are naturally immortal. If there be anything like in the metaphysics of Jesus it is that he glorified poverty. That was a grand ideal, but impractical in the world where the exalted virtues come not into the practical philosophy of life. Reformation is but the killing of shams; of false religions, the education of shams in his relation to nature, in the study of history, the changes which pass over society in different ages, making the transition of one sham to another; but man is journeying on to the real truth. Thought is necessary to the life of humanity.

What a delusion was the notion of ages that a thinking man could be dragged into the same channel; that 39 Articles could bind the soul of the world; that religion must be carried from country to country, and that the "faith once delivered to the saints" must be the faith of the civilized world.

The men in your pulpits every Sunday talk and talk, but do nothing for the real development of the world; good men in their way, but cramped, bound, thinking that the blood of Jesus is going to be a power and blessing in the amelioration of human souls. Why, it is as mad a thing as trying to take the Holy Shrine from the Saracens; as mad as the Act of Uniformity of 1552; as mad as trying to choke the spirit of liberty.

When the human intellect takes upon itself certain conditions, the omnipotence of progress asserts itself, and despotism dies. When Martin Luther rebelled against the chaining dogmas of the Church of Rome it was the reawakening of Roman and Grecian inspiration; it was a power of the mind, to right the world with its energy; it was felt in Germany, in England and Scotland. The power that made a Luther made Wickliffe and a Knox. Whenever you have a development in religious thought you will have a corresponding development in political thought.

The most important thing about any man of any time and anywhere is his religion. Tell me what a man's religion is, and I will tell you what he is worth to the world; he is worth his religion and no more. By his religion I mean his moral conscience, his devotion to his ideal. In the medieval ages came the spirit of religious change, the spirit of inspiration, the cultured impact, the gigantic energy of a pent-up civilization, and it struck Italy—the land of culture, of jurisprudence, poetry, eloquence, painting and oratory—and that land, after ages of slumber, awoke again, and the lyre of the poet was strung anew, the spirit of art was born again, and beauty lingered in the cloister and on the altar, and religion became the parent of art, of poetry, of culture, and a new devotion. It was a change, and from that day to this man has been growing in power and dignity, marching on the sovereignty of his nature, and to the assertion of the inalienable rights of his reason, still advancing on the intellectual, moral and spiritual plane. I want Christianity to die. What do I mean? Just what I say. The ideal of passive obedience is not the ideal for a free state; the ideal that the imperfections of this world are to be regulated in another is not the ideal for a successful republic. The ideal is duty now, justice now, happiness now, according to the possibilities of the organization and circumstances. That's it. We want a salvation for the world now, and not salvation for the man who has fought with poverty, with sickness, and with death, of going trumpeted into another world there to be a priest and king. We want salvation for humanity now; and want a religion that will do this, that will define man's relations to external circumstances.

"Civilization begins in the stomach." The first necessity of life is food. Man needs food. Do you tell a man to pray when he is hungry? Give him something to eat. When he is badly housed, do you tell him he has a mansion in the skies? Such monstrous teaching has cursed the world long enough. If you have wandered over the earth's geography, and have been charmed with the beautiful scenes of the old countries, where the meandering streams run along the beautiful valleys, where the cultured and uncultured woods extend to the summit of the hills, there you find the ecclesiastic. In England, France, Italy and Spain, and he has appropriated the best land and sites for the abbey and the monastery. Wherever you see the ruins of a beautiful monastery or abbey you find a silvery river winding its way, and warring trees lashed by the breeze, and the sheen of the moon falling pleasantly, and nature with all her charms gracing the sacred spot. Ecclesiastics have filled all countries, saying, "Listen to the word of God; be obedient to your master; honor the king; your lot is hard, but you have a mansion in the skies." Good heaven! and all this time they themselves have all their beautiful mansions down here, evolved and consecrated by the piety of the faithful.

Yes, these spiritual potentates have sat like a nightmare upon the progress of the world, and when man has struggled for emancipation, where slaves have cried out to the throne of justice for liberty, they have spurned this right and listened not, but with monopoly, with aristocracy, they have crushed the world; but humanity has fought its battles in spite of them, and it will always be so. Those who have vested rights in established faiths side with monopolists;

priests will go with aristocrats, aristocrats will go with kings; they belong to one another, and if you get God into the Constitution of the United States, America will depreciate in value. This is a grand constitution and government, and the evolutions of genius eternally expanding are the beacons of human progress.

You are forgetting the glorious forefathers from whom you spring, the men of the revolution. You were young men when they passed away. Other heroes and interests have arisen, and you are listening with admiration to the priests when they say: "Let us make our constitution a Christian constitution, so that religious virtue may be fostered by the State, and morals compelled by law." When that time comes, farewell to liberty in America; farewell to the constitution and the Jeffersonian thought; farewell to the solidarity of federal energy, and the sacred rights of man! Those who desire a philosophy of progress and want to make America the home of liberty, must use reason, must take hold of the basis of inspiration, and renew the life for the expression of the highest virtue and culture, by the study of man in relation to his external circumstances as a first necessity. Under the name of liberty the greatest crimes are committed. A party may have the sincerest devotion to liberty in years past, and to-day it may be full of corruption. Free men are needed for a free country, and a free man is the man who cares to think; apart from employer, partisan caucus and priest.

The air is full of spiritual politicians, statesmen and philosophers. You now stand on a new platform in human development. There is dawning another period in human civilization; you are touching the border land of it. Men have been contending about political affairs, dividing the energies of the people, and now a new party has arisen, with a new problem, as new as Protestantism was in the time of Luther, and this new thought as to how a workingman shall be housed, and how he shall be fed, is vastly more important than what shall be postmaster of New York? An industrial legislation will yet succeed the political legislation, and the wary and dishonest politicians shall yet recede before the triumphal march of a higher industrial civilization.

And have Spiritualism and Spiritualists nothing to say? Are you going to be dumb while the great revolution comes on before your eyes? The revolution of '93, which overthrew the aristocracy of France, did not begin with the death of monarchy, but with the expression of the thoughts of Rousseau and of Voltaire. Men may act wildly in peace, but thought is ever king. You may hang the anarchists of Chicago, but behind them is a thought. I am neither anarchist nor socialist, but behind is the antagonistic thought of outraged man that will assert itself throughout the world. You may smother it for a time, but the cause is there. Crime is defined by law, and laws are the expression of the opinion of the law maker for the time being, but behind the law is humanity, and the development of the life forces and the rights of life and organization is your work, and the work of the Spirit-world. It is the work of man in relation to religion, just as much as in relation to politics. Man is more important than his religion. Heed the man well; give him a good house to live in, do him justice, and the gods will take care of themselves. These thoughts are not expressed in the pulpits, and this is my apology for being a little savage. I do not want to hurt you, but if I had enough ether, I would give you all a little, until I could extract your theological teeth without pain. It is better you should be hurt now than to go into the Spirit-world with a life in your soul, with the idea that you are to be white-washed, and to have all your sins forgiven.

Only think of it, every one of you putting your sins upon the back of Jesus! You will have to carry your own burdens. It is right you should. The man who runs away with another man's wife will have to be thrashed in the Spirit-world, and he ought to be; and the wife who runs away with another woman's husband will be lashed when she comes over here. Yes, the soul that sinneth shall be punished. It is not like men and women who commit crimes in New York and run to Canada; nor like a man committing a crime in France, and unpunished in the United States, but I will tell you how it is: What is to-day, comes out of yesterday. Every event is the result of its antecedent, and by the law of necessity it is what it is. You never asked to be born; you never asked for large cerebral organs. Your organization expresses the antecedents in your life-line. Some children are born with small brain, due to no fault of their own, but to pre-natal physical conditions, and the physical conditions of this life become the pre-natal conditions of the spiritual life. A man's growth in this life is the antecedent of his organic condition in the next life, and the next life with its conditions produces the antecedents or parents of his development thereafter. All is controlled by law; there is no variation from the eternal stability, but ever onward and onward is this divine order in society, and nature, everywhere. Man stands related to nature by law; he cannot get away from his antecedents; it is to-day what yesterday makes him. The church ministers used to attend the sick, just as the doctors now do, and they prayed: "Oh, Father, if it please thee, remove thine afflicting hand from thy servant now before thee." They don't say that now; that is, an educated minister does not; the antediluvians do. You know very well if you sit by a window, and a cold draft comes in, you will

take a cold, and if you neglect it, it may emancipate you from the body. God has nothing to do with it. It is due to antecedents.

Ladies and gentlemen, I am pleased to have spoken to you the sentiments I warmly entertain. I do not want you to entertain them unless your minds are ready to accept them. I claim the right to say them, because I have the sovereign right of the individual, as you have the right to contradict me if you think it proper. On the intellectual plane we have the right to fight, but in our fighting, let us get nearer to Nature and her methods, and by that means we shall beautify and perfect the soul. Let us bear with the infirmities of the race, and try to help those who are low in the scale of being; let us try to elevate them; that is the purpose of evolution, and when civilization, when nations shall develop knowledge, and knowledge power, and when you shall be gathered to your fathers in the land of immortality, we shall meet again, and in the depths of Nature supply a grander life for humanity.

As I gaze over the sublime hilltops of time, I think I see dawning, as it were, the bright beams of freedom, of liberty, of joy, for those who are oppressed to-day, for those nations that are now downcast and downtrodden; and I see the kings of injustice retiring from the world. I see the chains of monopoly falling away like the dew on the mountain. I see a brighter halo surrounding the poor; learned industry in the senate; justice in enactment, and knowledge and high devotion in the soul, and as I gaze on this sublime possibility of human nature, I say, we will meet again, and we shall go on, and on, and on, into the inextinguishable realms of immortal souls.

Westbrook Versus Whitworth.

For the Editor of the Religio-Philosophical Journal.

Mr. W. Whitworth has more than a column of *gush* in the JOURNAL of the 14th ult., which he misnames a "reply to Westbrook." It is no reply. Mr. Whitworth affirmed in his article, "The New Savior," that "He (Jesus) it was who first announced the universal brotherhood of man." I replied, "this affirmation is not true," and challenge him to produce a single passage from the alleged utterances of Jesus in which the universal brotherhood of man is distinctly announced. He has not done it. "He cannot do it," I said in my criticism, for every one such passage I think I can quote two or more in which just the opposite doctrine is accredited to him. I now do so.

"Go not into the way of the Gentiles and into any City of the Samaritans enter ye not; go rather to the lost sheep of the house of Israel" (Matt. 10: 5-6).

"I am not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24).

"This day is salvation come to this house, for as much as he also is the son of Abraham" (Luke 19: 9).

"Salvation is of the Jews" (John 4: 22).

Many other similar quotations might be produced. It is evident from his words found in the following places, that his teachings were narrow, as many things were purposely kept from outsiders. See Mark 4: 10-12; Matt. 13: 10-17; Matt. 11: 25; Luke 8: 10. Notice especially what he said to the woman of Canaan:

"It is not meet to take the children's bread and give it to the dogs" (Luke 15: 25).

In contrast I give a few quotations from heathen writers teaching universal brotherhood before the time of Jesus:

"The Cynic cares for all as a father, a brother, a minister of Zeus, the common parent. One is not to call himself a citizen of Athens or Corinth, but of the universe; a son of God" (Epictetus).

"Men were created for mutual help. Cherish the common bond of the human race." "One who knows himself will feel that he is a citizen of the whole world holding all united by nature his own relatives." "By nature we are inclined to the love of men, which is the basis of law" (Cicero).

"Humanity counts that good for one's self which will be a good for another." "All have one origin; none is nobler than another save by precedence in right and good ways" (Seneca).

Jesus is credited with having first announced the Golden Rule, "Do unto others," etc., and yet the same rule was announced in substance, and by some of them in form by the persons named at about the dates mentioned, as follows: By Hillel a generation before Jesus; by Isocrates 338 years B. C.; Aristotle 350 B. C.; Socrates 400 B. C.; Confucius nearly 500 B. C.; Zoroaster 600 B. C.; Thales 640 years B. C.

Mr. Whitworth, in his last article says: "Jesus was first to give living force to this true conception (universal brotherhood) when he uttered his sublime prayer: 'Our Father who art in Heaven.'"

Here is another serious mistake. What is called The Lord's Prayer, is found substantially, and in better and more comprehensive form in ancient Hebrew, Pagan, Greek, the Romans, the Jews, and many other peoples, all had expressions which mean "Our Father in the Sky." The esoteric spirit of all religions, if not strictly identical, is extremely similar. Truthfully speaking, there is nothing new in Christianity, and Mr. Whitworth is mistaken in claiming that Jesus was first

(Continued on Wright's Page.)

MATERIALIZATION IN THE FUTURE.

An Account of Remarkable Etherealization.

BY G. D. HOME.

It is not a very pleasing circumstance to notice how great a number of Spiritualists can be satisfied by what is ordinarily called a "materialization." Years ago when table-tipping and rapping were the ordinary means of communication, everybody rushed to the table to spend an evening, when there was nothing more interesting to be found by which to "kill" time. The character of the communications received was never once enquired into; judgment and common sense were laid aside, for a communication coming from a spirit must be good—they thought—and no matter how absurd or evil these messages sometimes were, they were blindly accepted. Disastrous were the results, very frequently, of this voluntary blindness, and were not Spiritualism a divine truth, it would long ago have been crushed by these fanatical table-tippers of the preceding generation, fraud itself springing up apace to help in the destroying work.

When communications grew more frequent, and phenomena of a more elevated order were obtained, this same fanaticism followed, step by step, the progress spiritual communion was making, and with fanaticism, fraud always came hand in hand. Look at all the churches of Christianity. In the beginning men who had become enlightened by the truths that Christ had imparted, taught these truths with calmness and moderation. They gave those who were as yet unenlightened such food for thought as they could digest, and practically demonstrated by what we now call "miracles," the truth that God is Love, and that the two great laws that ought to govern mankind are, we should love our God with all our heart, all our soul, and all our mind, and our neighbor as ourselves. But when fanaticism crept in, when men no longer used their judgment in their inquiries after truth, look how darkened became this truth; vice in all forms and moral blindness seized those who should have been the teachers of the people; the people became as bad and worse than the leaders, and Christianity fell to what it is now, a scarecrow for frightening people into the golden portals guarded by St. Peter—a mass of superstitions, vices and bigotry. The preacher says: "Fear God, for he is a god of hatred, that takes pleasure in torturing the children of His creation; love the church first, and the neighbor can do as he likes." Compare this picture with primitive Christianity, and see what fanaticism has done. It is fearful to contemplate that in our ranks should be so many thousands of fanatics, who seek not moral instruction, nor the benefit of their own souls, but who treat Spiritualism as a toy to idly pass away an hour or so. If we so treat our religion, what can those not enlightened say or think about it? Can they do otherwise than treat with contempt a belief that its very adepts apparently despise? I ask the question, why is it that so many calling themselves Spiritualists can only be content with such materialized "spirits," as will come out of a "Punch and Judy" box, make the floor creak with their weight, and solemnly eat a peck of apples before an open-mouthed set of gobsmouthes.

Such persons are too gross minded to understand the philosophy of our religion; they could not comprehend it, were they to see a transparent spiritual form before them; their gross material senses clamor for gross, material manifestations, and they would more gladly see a "spirit" who would inform them as was Mary, Queen of Scots, and show them the material of which her stockings were made (an instance recounted me), than to see a real etherealization of a loved one whose features they can recognize.

This kind of Spiritualists must have "spirits" whose boots squeak; they are not only so fanatical that their reason has assumed the wool-gathering stage, and unfortunately for the cause to which they claim to belong, they are fanatical enough to endeavor to make cool-headed investigators swallow this trash also.

That materialization does and can exist I have not the slightest intention of denying for one second; but for the sake of common sense, for the sake of true Spiritualists, for the sake of the cause, let us only accept such materializations as genuine as those which are produced under conditions that not only believers, but skeptics will admit them as genuine.

If these are Spiritualists who will blindly follow the sayings and doings of unprincipled tricksters, to the detriment of their reason, let them do so; if they are not intelligent enough to understand a materialization or an etherealization under strict test conditions, let them, say I, continue to pat their "sweet medium" on the back, and believe in the "dear spirit" that so obligingly partakes with them of "hot tea and buttered muffins" (another instance that once got into print). Let them hold dark sittings with mysterious cabinets, but for Heaven's sake, and for the sake of every one who has no claim on Bedlamite hospital, do not let them rush to the press, and bring out in glaring capitals, that "Pocahontas" danced the can-can with "Sitting Bull," or something similar thereto. Think you that an intelligent man; nay, a man with the most ordinary common sense, be he a Spiritualist or a skeptic, could for one instant believe such an exhibition to be a "spiritual manifestation," a manifestation in truth at only to be witnessed by a Fiji Islander, and not by a civilized American?

To the investigator for scientific truth, we must offer such phenomena that can bear critical analysis, material and mental, and not trick-boxes. To the investigator whom so-called death has deprived of friends, we must offer such phenomena as will soothe his heart, tell him reason that what he sees is a spirit, and not mock his wounded affections by telling him his friend will appear and eat candy before his astonished eyes. Such phenomena as are obtained in a quiet room, without curtain or trick-box,—the thoughts of the sitters being directed to friends whom they hope to see, will attract inquiry from the skeptic and from the bereaved, and will prove to both that the Spirit-world is as real as this one, and that Spiritualism is a grand and noble fact, a beautiful religion.

But Spiritualists of the "personification" or "unconscious medium" type, will make the following objections: Materialization requires total darkness; it requires a box to isolate the medium; it requires the sitters to be a long distance from the medium. Singing, if those harmonious sounds uttered at sittings can be so called, is absolutely indispensable. No examination can be made of the "spirits" (except by well known habits), or of the box, it breaks "conditions" (especially this last).

I reply emphatically that phenomena can

be and are obtained without any of these conditions; that only such phenomena thus obtained should be published as facts in the history of Spiritualism; that mediums should endeavor to develop this phase of mediumship, and do away with promiscuous public dark sittings with a cabinet. This can be done, and it ought to be done. If all Spiritualists would unite and accept no sitting, except under the following rules, fraud would be fully stamped out:

1. That no person should sit at a materialization séance without having formulated a written demand three days beforehand. This will do away with all loiterers and idlers, and prevent the circle from being "mixed."
2. That the number of persons at one sitting be limited to ten or twelve.
3. That total darkness be abolished; sufficient light should come into the room to enable the sitters to distinguish one another.
4. That if it is necessary that the medium be isolated from the circle, the cabinet be so constructed or the medium so placed in it, as to admit of no room for doubt.
5. That quiet and harmony prevail during the time of sitting; as there is no noise to drown proceedings from the robing-box, let the sitters remain with their thoughts elevated in thankfulness to their Heavenly Father for knowing what they do know and for seeing what they do see.

If the medium can do without a cabinet, let him do so; that this can be done I will give the following instances: A plain hotel bed-room; a common deal table; no cabinet, curtain, etc.; light streaming in through the door communicating with adjoining room, where a kerosene lamp on the table opposite the door enables me to distinguish every feature of the medium and of the gentleman, Mr. Hochstein (8 Rue Brederode, Brussels), who sits with me. Every object is distinctly visible. I look under the table and can distinguish the time by my watch when I hold it there.

Here, then, are three conditions already complied with; good light, no hiding place, and the medium sitting with us at the table, his hands on the table joined with ours, his feet drawn underneath his chair. After a few minutes waiting, employed in conversation about spirit photography, I noticed a kind of white vapor forming at the edge of the table opposite me, where no one is sitting; this vapor gradually rises and floats over the table, taking the form of a veiled head and bust, the rest of the body being invisible. It disappears after about 45 seconds, gradually melting as it sinks, something like a flake of snow that melts as it falls into a warmer atmosphere.

In about another minute, another spirit, robed in this luminous cloud arises from the same spot, and continuing its ascension, calm and beautiful, stands in full height on the table, the head nearly reaching the low ceiling. The face is visible, and I recognize it immediately; it is that of my father. On my exclamation of joy the spirit sinks down into or through the table, and approaches me within a foot, bending forward as he does so, so that his face nearly touches mine. I see distinctly the features, the pleased smile on the lips. He then rises once more to his full height and floats above the table completely, and extends his right hand to the medium's shoulder, touching the latter as he descends slowly once more to the ground and gradually vanishes. I should think that he remained thus etherealized in our sight for about two minutes.

Nothing can describe the calm motion of the etherealized spirit as it gradually emerges from the floor; a feeling of involuntary awe comes over you as you see this luminous, though not transparent vapor, float upward with that calm motion of a lovely cloud rising on the horizon; one feels in the presence of a spirit, and not of an apple-eating "materialization."

The motion of the etherealized spirit as it moves freely round the two unoccupied sides of the table, is like that of a bird as it glides through the air with a motionless wing, and as the spirit disappears, sinking downwards with a graceful swaying movement, it becomes gradually fainter until it is lost to sight.

Seven different forms, including that of a child, thus showed themselves, one being that of a spirit whose first appearance to me I will now recount:

The preceding evening, in the same conditions absolutely, a lady had had a sitting. My father had at this sitting also appeared, but my excitement, and as I learned afterward, his own joy, prevented him from manifesting himself as completely as he did the following sitting. Seven or eight different forms had thus shown themselves, when one appeared, that of a lady, whose features were too dim to be recognized, holding something in her arms that we took at first to be a child, but when the spirit stood up at full length on the floor, we could plainly see that she was holding an armful of white lilies. The spirit bowed her head toward me, and the lilies became actually brilliant. I recognized her from those flowers.

Mrs. Anna Cora Mowatt, (latterly Ritchie), whose name as a leading star on the stage was once well known, had tutored me when young for many years. Aunt Lily had been everything to me, and when she passed away, I knew I had one more friend watching over me in the spirit-land. I had never had any communication from her, and here at last after many years, she appeared to me holding this armful of lilies as a token. The next sitting she came, and was enabled to let me see her features, so that no lilies were necessary.

Now this kind of manifestation is far more convincing to any skeptic than anything coming out of a cabinet and requesting in a squeaky voice to be given some "tandy." Mediums can develop this way of "materializing" easily, and they should follow the example of Dr. Henry Slade, and taboo curtains and darkness once for all.

I must add that during the sitting, Dr. Slade's hands were in mine, and also those of Mr. Hochstein's, all being interlocked, one with another; that the spirits did not all rise at the same spot, one coming up beside me; that in any case they were distant five to six feet from the medium when they first appeared, sometimes advancing so as to come into the middle of the table, as others receded to the opposite wall; that the medium's legs were almost underneath Mr. Hochstein's chair where I could feel them by putting out my own. The light was strong enough to enable me to distinguish the medium's features, and even the scared look on them, he being extremely nervous whenever the spirit approached him. He always receded from them with genuine nervousness in every tone of his voice.

I give these details for skeptics. The materialization of the future is etherealization without cabinet or total darkness.

Brussels, Belgium, May, 1887.

The Seabrook (N. H.) Selectmen have decided that a hen is not an animal. Wonder if they reckon her as a vegetable because of her crop.—Lowell Courier.

Approaching Danger Revealed by a Dream.

To the Editor of the Religio-Philosophical Journal.

The Whitehall Review relates a remarkable dream, which must have had its origin in the influence which some guardian angel can exert. The author says: "This story" being true, in order not to wound the susceptibilities of any one now living, I suppress proper names, as well as a few of the least important details. As to the improbabilities, that is a matter of no concern, because, it is simply true. As to its impossibility, I leave that to be discussed by the incredulous, who are so wise when they know nothing about a matter." He then goes on to say:

About ten years ago Lady Dash was staying at a large hotel in a fashionable watering-place on the western coast of France. We will call the hotel the Lion d'Or, although that was not its name, the Lady Dash's daughter, Blanche, as it is more convenient to have a real Christian name than to subsist on continual initials. The Dashes had just arrived with courier and maid and an immense pile of luggage, intending to stay until Easter, when they were due at Rome. After a rather early dinner, they spent the evening in the gardens, and listened to an excellent band while chatting with some friends who had just turned up. Lady Dash at last said it was delightful, but it was time to go to bed. She led the way in her handsome black draperies, a lace veil thrown over her white hair. Blanche followed slowly, loath to leave the moonlight on the sea, the pregnant shadows in the garden, the scent of the flowers and cigarettes, all the brightness and the beauty outside under the stars, and shut herself within four walls with a candle instead of a glowworm. Her mother glanced over her shoulder to see if she were following, and then disappeared inside the wide-open doors which led into a brilliantly-lighted hall. Although the hotel was already crowded, there were a few fresh arrivals standing by the bureau. Blanche looked round with idly curiosity at the same time as a man turned away from the sort of pigeon hole with the number of his room in his hand, and came quickly across the tessellated pavement. He was rather under the average height, with broad shoulders, short neck, and long arms. The light of the chandelier fell full on a pair of restless eyes, a pale ordinary face, a short, dark beard, such as nine Frenchmen out of ten affect, and a scar on the left cheek. Blanche stood quite still, every scrap of color leaving her face, and then ran up-stairs as fast as she could, panting and terror-stricken, to find her mother.

Lady Dash was quietly taking off her veil when her daughter burst into the room. She closed the door behind her, and then said excitedly: "We must leave this place at once. I wouldn't sleep here another night if you promised me thousands of pounds."

"My dear child, what are you thinking of? We've only just come."

"Never mind; we must go at once. Where's Mary?"

"Eating her supper, I suppose. You must be mad to talk of starting off at this time of night. Nothing could induce me," taking a seat on a small sofa, and looking very determined.

"But, mother dear"—and Blanche knelt down by her and seized her hand.

"Why, child, you are as cold as a stone! What is it?" rubbing her fingers gently and looking down with growing alarm into her agitated face.

"You know my horrid dream last night," her lips quivering—"how I thought I was being murdered. Just now, in the hall, I saw him."

"You saw whom? I don't understand."

"The man who murdered me," shaking her head to foot. "I should know him anywhere. He has a scar on his left cheek."

"But, my dear, this is childish nonsense. Who pays attention to dreams? I dreamed most vividly one night that I was shipwrecked. Am I never to go into a boat again?"

"But that's different. O mother, do you want to see my throat cut?"

"Don't ask such horrible questions. You must be reasonable. We can't leave at this time of night it would create an *escalandre*. You shall have Mary sleep on the sofa."

"Mary, who goes into hysterics at a spider!"

"Then I will stay with you myself, magnanimously. Anything to satisfy you."

Blanche assented to this with a deep-drawn sigh. She could not help feeling the difficulties in the way of an immediate departure, but, as far as she herself was concerned, she would rather have slept in a cow-house than under the roof of the Lion d'Or. Lady Dash could not be expected to consent to the cow-house, so she reluctantly gave way.

The two ladies, having ascertained that they had a sufficient stock of light and literature, and having securely locked the door, established themselves in Blanche's bedroom and prepared for a wakeful night. Lady Dash's nerves were on the alert, although she pooh-poohed the whole affair, and she started uncomfortably when an old gentleman sneezed on the stairs or a waiter dropped a pair of boots. By and by the hotel became quiet, the doors ceased to bang, and the last scrap of conversation was silenced. Lady Dash, after reading, or pretending to read, for some time began to grow drowsy.

About a yard from the bed was the door, of which Blanche had a distinct view as she sat at a little ornamental table placed at the end of the bed. Lady Dash, when her eyes were open, could also see the door across the corner of the bed, but she did not think it necessary to watch it as her daughter did. (There was a looking-glass draped with coarse lace, into which Blanche felt compelled to look every now and then, as it stood on her right hand. As the night wore on she had an uneasy feeling that there was somebody standing behind her, and at the next glance she would see him reflected in the mirror. The terror grew on her till she was afraid to look over her shoulder. Her mother was fast asleep, and she felt as if she were no protection to her. She longed to wake her, but knew it would be cruel. Suddenly there was a sound. Every hair on her head stood erect, and cold water ran down her spine. Her heart beat so loudly she could scarcely hear anything else. Lady Dash had awakened and was staring hard at the door. Again there was a sound—an unmistakable, cautious footstep. They did not look at each other, but kept their eyes fixed in the same direction. Breathlessly they watched, and saw the handle of the door turn! Their hearts seemed ready to burst in the pause that followed. Again it was tried, but the lock resisted. Then there was a silence. Every sense seemed merged in listening. They waited with white faces and clammy hands, their nerves strung to the utmost point of tension; but murderer—if murderer he were—was balked, and did not come again.

Lady Dash was never more delighted to see the sun than on the bright morning that succeeded that endless night. She felt utterly worn out, but she quite agreed with Blanche that a move to Pau was advisable if

that man was still in the hotel. Mary, having been told of the wretched night her mistress had passed, urged her to go to bed now in the broad daylight and get a good rest; but Lady Dash stoutly refused, confessing to herself, though not to the maid, that rest would be impossible. After a hurried breakfast she sent for M. Paul, the proprietor, who was dismayed to hear that the apartment which had been engaged for a fortnight was to be thrown on his hands at an hour's notice. He demanded the reason so pathetically that Lady Dash was at last induced to tell him the real facts of the case. Then his face cleared and he begged Madame to dismiss all uneasiness from her mind. As to the monster with the scar, he had left the Lion d'Or before dawn, but the police were already on his track. The *don Dieu* had mercifully preserved the English ladies by means of a dream, but others had received no such warning, and had suffered in different ways. M. le Baron had lost his silver cigar case, Mme. la Comtesse her necklace of pearls, M. le Prince a portemonnaie containing bank notes to the amount of £8,000, Mme. S—a gold watch, Mlle. C—a handsome bracelet, etc.

"But all these ladies and gentlemen—did they sleep with their doors unlocked?" inquired Lady Dash, feeling that they had brought their misfortunes on themselves by their own imprudence.

"Not at all, Madame, but the *caurien* had an easy contrivance by which he could turn a key in a lock, and so open the door."

"Then why didn't he open ours?"

"It must have been the light that protected you, Madame. He saw it, and guessed that you were sitting up."

Lady Dash shivered at the danger they had run, but allowed herself to be persuaded to stay. Common sense told Blanche that the Lion d'Or was the last place to which "that man with the scar" would return, unless brought there involuntarily in the hands of police. So she allowed herself to go to sleep at night without listening for his footsteps. It was a relief to her mind when the thief was caught and finally sentenced to a considerable term of *travaux forcés*. This happened ten years ago. The term of imprisonment is probably over, consequently Blanche lives with the sword of Damocles hanging over her head; for until the man with the scar is known to be dead she knows there is a possibility that the dream may yet be fulfilled.—*Absit omen.*

A MIDNIGHT ENTERTAINMENT.

Extraordinary Manifestation of Spirit Power.

To the Editor of the Religio-Philosophical Journal.

Mrs. Maud E. Lord spent several days with us when last in the city. Not being in her usual health her presence was made known to but few. Past experience had taught us to expect much from her superior mediumship and home quietude. Clarence, her principal control, known nearly as well from shore to shore as herself, and to us almost as distinct an individuality, joined with us in our midst, sympathizing with us in sadness, advising us, and giving his opinion in such a natural way that we felt him to be one of our number. He was invited to give us a midnight entertainment as he had done some years ago.

Mrs. Lord's room was across the hall, two doors away from ours. There was no one else on the same floor. The doors leading into the hall from both rooms were left open; however, that would make no difference with Clarence as he always opens or closes them at will, and this night of which I write, he awakened us by closing a door to exclude the light shining in from the street. My husband said, "Clarence is that you?" In quick response came in independent voice, "Yes, Gardner, it is I." Then coming to our bedside he said, "Join hands," and resting a hand upon my head he talked kindly as a brother, even as a tender loving mother to her saddened children. My husband had been disabled for many months, and was very despondent. Clarence, reading the thoughts that had not been expressed, addressed himself to them, saying: "Gardner you are entirely wrong; you would gain nothing by the change. The heaven you desire you would not find. Your love, care and thoughts would still be with the wife that has journeyed with you so many years; and your inability to do for her, and the knowledge that years of usefulness, of needed preparation for the change, which might have been yours, would bring greater sorrow than yet experienced." Put forth every effort to overcome this morbidness, take a firm hold upon hope and life, and my brother and I will help you. God bless you, Gardner; you shall yet see much of happiness. Work hard and hand together as you now do with the partner of your joys and sorrows, and the clouds will lift and health and hope be restored."

Much more of the same import was given, with a tenderness that cannot be recorded. None but those that have had a similar experience can understand the feelings while being addressed in the still hour of night by a disembodied spirit in an audible voice. The echo still lingers in the chambers of my soul, and that much good has resulted from the divine interview. Clarence knows without my record. During the time he was manifesting, "Snowdrops" busy fingers were arranging the bed clothes about my neck, and said: "I want to cover you up." Three hands were upon me at the same time, and the medium two doors away asleep. We thought the entertainment grand beyond our former experience. Clarence, however, thought it not complete and sang for us. He began singing in the front parlor, three rooms away from Mrs. Lord's; then came back to our bedside and sang loud enough to wake the people sleeping below stairs, improvising words and music, upon which he afterward laughingly commented. I can memorize but two lines, enough, however, to show the kindly sentiment:

"If we only could to-morrow Place your feet beyond all sorrow."

The singing awoke Mrs. Lord, and she called to us, desiring to know what Clarence was doing, and to inquire the hour.

Mr. G. stepped to the door to light the gas, but quickly called for help; hands were upon him from head to feet, and he said he could not move the room was so full, and he wished that I would light the gas quickly; but the room was peopled too densely for me to move with rapidity. Instantaneously the bed clothing was turned sheet-side up, and put as smoothly down as four hands could have placed it. In fact so great was the tumult, that simultaneously the cry went forth, "Maud! Maud! Do come and light the gas."

Thus ended our exceedingly interesting and rather exciting spirit entertainment. We found the hour to be 2 A. M.

Clarence has promised something even grander when Mrs. Lord shall have regained her health. Having seen so much of Clarence's power, we do not question his ability

to do anything possible to be done by a unity of forces of the two worlds.

A letter just received, says: "Mrs. L. is improving. Most wonderful has been the spirit-power employed in her restoration," a knowledge of which will give pleasure to her many, many friends throughout the land. Chicago, Ill. MARY A. GARDNER.

For the Religio-Philosophical Journal.

SPIRITUALISM.

BY F. WILSON.

The word Spiritualism, as in common use, means no more than any other name applied to the religious theories and philosophies in the world, and many Spiritualists themselves have failed to recognize any higher meaning in it. The term Presbyterianism is derived from the method adopted in church government by the denomination of that name; Methodism, from the same by another sect; Baptist, from a right or ceremony adopted by the Baptist persuasion; Unitarianism, from a particular tenet of faith, and so on through the whole list of Christian denominations, neither of them, in itself considered, possessing any more than an ordinary meaning. The name Universalism is claimed by Universalists themselves to possess special merit, but it requires a labored exegesis to reveal such a fact. Even the name Christianity, it being derived from the word Christ, depends for its meaning upon a lexicographic explanation of the latter word, which but very few Christians have ever heard.

But nearly every child is familiar with the word spirit, from which the name Spiritualism is derived. Even the most illiterate of parents have had sufficient idea of this term, and sense of its importance, to have instilled into the minds of their offspring the fact that they were created by the Great Spirit, God, and are spirits themselves; and the different phraseology in the various languages, and as used by different teachers in ethics and moral philosophy the world over, agree, in substance, with the meaning of this English word spirit.

As the term spirit, therefore, in its primary sense means God, for God is spirit, Spiritualism, being a derivative of that word, means no less than Godism, or that which represents the highest quality or immortal nature of man.

Do Spiritualists themselves sufficiently recognize this important fact, and realize as they should, the solemn obligation they have placed themselves under in assuming to be represented by the term Spiritualism? Do their lives correspond with such a remarkable profession?

1. They have assumed a name infinitely superior to that of any other religion on the face of the globe.

2. They have professed a belief in the God-like nature of man, and therefore, they have obligated themselves to be God-like in character, and to excel all others in virtue.

People are too apt to accept Spiritualism as simply phenomena, and rest satisfied in that, whereas phenomena are but the key that unlocks its door. It is more than a fact; it is a spiritual science, as high as heaven and as broad as the universe. It begins to manifest itself in the little tiny rap in some remote dwelling, and step by step through the endless variety of manifestations, Spiritualism is ushered into birth; but it is not the method by which it was revealed, any more than the oak is the acorn, or the processes by which it became a tree.

It is to be regretted that so many professing the name of Spiritualism only stand at the door of the Temple, agast at the marvelous sayings and doings of the angels in the entry way to draw them in hither, and they only clogging the passage that others cannot come. The timid ones, who dare not be seen in the open door on account of the prejudices of the outside world, and creep to the windows of the Temple, and then retire unseen to the beds they are accustomed to occupy, are, many of them, far more highly blessed by the heavenly scene they have witnessed, than those who stand in the way of others and simply shout Spiritualism. No doubt there are thousands of the former class in the churches and elsewhere, who, not claiming the name of Spiritualism or daring to, having sometime heard the voice of a dear departed friend, or seen their handwriting on the wall, have appropriated the beautiful lesson to their use while performing the duties of life, far more than some Spiritualists who find time only to witness the phenomena.

The love of the marvelous is all right in its place, for the angels could not have attracted us to them unless we possessed that love; but after our spirit friends gone before have manifested themselves to us; have opened the window of heaven that we may get a glimpse of the joys awaiting us on that immortal shore, and tried to inspire us with love one to another as they still love us, and to deeds prompted and directed by the highest instincts of our being, it is time that we either step back to let others pass in, or go in ourselves. Out of this simple love of the marvelous, and the desire for gold, have originated all the frauds extant in the name of Spiritualism, and not one, no, not one, of the sympathizers with fraudulent mediums care not for his reputation or standing in the spiritual ranks, is worthy even of a place on the gallows, for then he would only be made to darken the door of the Spirit-world.

The name Spiritualism is too sacred to be trifled with, and it is high time for the Spiritualists who are worthy the name, to arise en masse in the face of the Rosesses and their like, and purge their ranks. If we would appropriate all the sympathies now extended toward questionable mediums to those who are known to be genuine and true, and not fellowship those who are knocking at the door for admission until they have shown their credentials of honor, it would soon be well with Spiritualism. Christ and his angels would no longer be crucified afresh, and a name that is above every name, once handed down to us from heaven, would be snatched from the dust where it has been allowed to draggle so long, and elevated to the standard prepared for it by the angels. Bay Ridge, Fla.

James Lick died in San Francisco ten years ago, leaving in the hands of trustees an estate of about \$3,000,000, to be divided among various charitable and scientific societies. The estate is yet unsettled, but the trustees have drawn over \$100,000 in salaries and have paid out nearly \$200,000 in lawyers' fees.

The Beecher memorial fund is gradually and satisfactorily growing to the amount needed to erect the monument. The sum now in the hands of the committee is nearly \$22,000.

Princess Dolgorouki, widow of Czar Alexander II., is now one of the chief leaders of Parisian society. Her receptions are noted for the high literary and artistic rank of the guests.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS, SPECIES COPIES FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND COPIES ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aque line.

Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 4, 1887.

Obtrusive Ecclesiasticism.

Things may be conspicuous and constantly prominent without being obtrusive, because they are in their natural place and connection like the nose on the face; but the nose poking itself into other people's faces is an obtrusion (except in specially preferred cases); so the Church and the Priest have their place, and beyond that they are obtrusive, and should be repelled. It was no obtrusion of the school teacher to enter strange houses for a week at a time in the old days when it was the custom for her to get part of her pay in "boarding round;" she was an essential and very important part of the social force and economy. She was of the people, and she was soon lost in the people, usually more frequently than now, as one of the wives and mothers of the land.

The Methodist minister in the heroic days of his Church used often to lead a similar life in his extended circuit, and not unfrequently he would marry and then "locate." Later he married and then "allighted," and later still he "settled" for a year or two. He has always been quite intimate with the people, yet scarcely an obtrusion because one with them in all the elements of the civil and social life. He is a man of family. His only power over the people is that of a natural moral influence. The laymen not only at their own option contribute to his support, but they virtually hold all ecclesiastical discipline in their hand, and they hold all the Church property; and they have thence a large power over the bishops in determining the appointments. Hence, notwithstanding the abstract limitlessness of the authority of the bishops to turn "the great iron wheel" of the itinerancy which they will, they have really no power whatever against the lay element of the Church, whenever that has a mind and will in any given direction.

The Methodist hierarchy, therefore, can never be dangerous to the civil freedom and interests of the people, because the people ultimately hold all the power in their own hands; and from the beginning of their history the lay element has been growing relatively stronger. Bating the itinerancy, a similar train of remark applies to the most hierarchical and ritualistic Protestant Church in this country—the Episcopal. Its clergy are not properly a priesthood. They do not enjoy any special prerogative in the forgiveness of sins, in the offering of Christ as a sacrifice, as in the host, or the opening and shutting of the gates of heaven and hell at will according as souls have or have not met their demands.

Fundamentally different in all these points are the claims and conditions of the Romish hierarchy and their relations to the country and its people. As callibates they are designedly and permanently alienated from the people—cut off from them on purpose to be a distinct and isolated body by themselves, with a special, peculiar and exclusive interest, object and ambition as members of an ecclesiastical institution. Such an element, wherever it comes into the body politic or into the common social and civil life, is an obtrusion, because it does not belong there. Its life is not there except as a parasite. It is there always a foreign body; and its sole object always is to absorb and abstract material for its own nourishment and aggrandizement as an ecclesiasticism. This is the only end of the State and all its life and interests, in the estimation of such a priesthood. All things exist only for them. Citizenship, pure and simple, has for them no meaning. Its proper life, its joys and sorrows, aims, hopes and fears are nothing to them, except as a leverage by which to raise themselves as a foreign force.

The papal priesthood is thus dangerously

and hatefully contrasted with all the hierarchies of the world. Not without deadly peril can any free nation forget or overlook this essential quality of that priesthood. To this peril the American people are now exposed. Averse to investigations of this nature, and ignorantly despising their foe or assuming that he is converted, they are only rolling cares and burdens from their own shoulders that they may fall with unexpected gravity and force on the heads of their children; for a coming generation must feel what the present ignores.

"The seven sacraments" of the Romish Church are all an obtrusion into the privacy of domestic life. The Protestant Churches have been content with two of these seven. Naturally they have made too much of these two for the most part. They have also wished with the Romish priest to have marriage considered their exclusive function. These are relics of popery and of all the darker past. They are not Biblical. But it is especially unnatural for a callibate to be the exclusive agent in baptizing children, in marrying the sexes to each other, in being the special confidants in regard to family secrets, and love secrets, as well as all other secrets, as the father confessors. This is a sinister obtrusion. People should, of course, be free to thus put themselves in the power of the priest so long as they know no better. It is only ignorance, in one line at least, that can do it. But for that reason it is dangerous to the nation; and every means compatible with freedom should be used to enlighten the people and curb the powers of crafty hierarchy.

The confessional is an excellent field for the pious callibate. How fully he is withdrawn from the eye of the world. How natural it is when the world is thus withdrawn for persons to draw toward each other; to become frank, confidential, familiar; for the weaker especially to become virtually lost in the other, or to surrender to the other. How easily the priest becomes possessed with every element of an unacknowledged power of blackmail, and all the stronger for being so thoroughly disguised. How completely he knows all the sore spots in every family, and all the individual weaknesses which he can turn to ecclesiastical advantage. How easily secret sins can be concocted, fostered, matured, and then absolved; and concealment and crime preserve amiable relations of quite permanent stability. Surely the common sense of the American people, with their appreciation of individual and domestic independence, must declare that all this is foreign to the national life, and equally offensive and injurious.

It is true we are not obliged to submit to it personally, if we are not Catholics, but we cannot escape it so long as there are Catholics employed in our families, or otherwise brought into frequent and close connection with us. We are all thus brought within the range of priestly surveillance; their ecclesiastical lens can be turned on any of us whenever occasion may seem to call for it, and at their will they can thus search us all through from garret to cellar. If this were an individual movement, we should intensely resent it, and seek to abate it as a nuisance. It is none the less a nuisance and infinitely more dangerous, because it is the movement of a vast and organized conspiracy in the name of religion.

The Magnet Cure.

The *Sentinel* of Milwaukee, Wis., suggests that it is about time for the appearance of a new method of curing all diseases, and then goes on to say that the magnet will be the coming cure-all. As it appears that even after all the efforts of physicians, magnetic healers and mind-curers humanity continues to suffer, the "new treatment" will be cheerfully welcomed. It is alleged by the Paris correspondent of the *New York Herald* that Dr. Charcot has unbanned his mind to him in an interview and given a statement as to the magnet-cure. This new cure consists in the transfer of disease from one person to another, both being in a hypnotized or trance state and a magnet acting as a medium of transfer. In brief, an hysterical patient is thrown into the hysterical state and placed near a magnet; another person is then thrown into the same state. In a few minutes, the operator directing the transfer, the hysterical indications develop in the second person. This is repeated frequently and each time the hysterical disorder of the patient grows weaker, until at last it disappears. The *Sentinel* concludes that persons who have experimented with hysterical patients and others with great sensibility under the hypnotic state will not find it difficult to believe that any symptoms shown by one hypnotized person in a condition of induced hysteria, will be simulated by another hypnotized person at the suggestion of the operator; nor will he doubt that an hysterical person can be relieved by being convinced that her (for only women have been experimented upon) trouble is being transferred to another. This would involve only the principle at the basis of faith cures. But it is safe to assume that Dr. Charcot does not claim there is an actual transfer of the disease; and that the magnet is used simply to impress the patients.

Verily the experience of the writer of Oshope and his "faithists" bespeaketh not that stupendous success which was anticipated. Dr. Newbrough as a successful dentist, living in a fine house in New York and doing well for himself and the world, and the same Newbrough directing a little squad of visionaries in New Mexico, would not be recognized as identical. The unregenerate

and irreverent *Rio Grande Republican* published at Las Cruces, New Mexico, refers to the colony with which Newbrough is to revolutionize the world—in his mind—as follows: "The lunatic asylum, known as the Shalem colony, is getting worse and worse. There are about twelve members, part of whom have adopted a costume to correspond with that worn in early ages. They wear sandals and a long gown, allow their hair to grow and hang down about their shoulders, and go bareheaded."

A Little Girl's Prediction.

The *New York Herald* gives a detailed account of the terrible collision of the Celtic and Britanic, and alludes to "an omen of disaster." It was a few minutes past five o'clock, and the steering passengers of the Britanic were huddled on the port side of the vessel because it was sheltered from the wind. Suddenly a flight of birds slipped out of the mist and afforded subject for remark. The clear, happy voice of a little girl was heard to say: "Mamma! look at the Mother Cary chickens. I guess we are going to have an accident. They always come to tell about bad luck." Some of the men laughed, and Mrs. Mary Robinson, the mother of the little girl, told her not to say such things. Jennie Robinson was the little girl. She was thirteen years old, and knew a great deal more than her mother about school books; she was sure that these birds were an ill omen.

Another interval of quiet passed. Then the huge bulk of the Celtic showed its hazy outline so near that the passengers rushed to the taffrail to salute a similar throng gathered on the deck of the Celtic. None thought of danger. No one remembered about the birds. When the first crash came, high above the chorus of agonizing cries, the voice of little Jennie was heard. The vessels rebounded and crashed again together. Mrs. Robinson heard the scream of her child and almost fainted. Nerving herself to look at the spectacle of blood, she saw her daughter lying upon the deck, face downward. Her head was crushed so that her brains were exposed. Her hands were placed as if she had uplifted them to avert the deathblow. That cry of terror had been rung from her lips in fulfillment of her prophecy. At a little distance lay her brother, his face also covered with blood, but he was alive, though stupefied with pain. His left arm had been broken below the elbow, and across his forehead was a wide gash. Mrs. Robinson tried to lift her daughter's body, and fainted at the ghastly undertaking. She was carried below with her son, and neither saw again the form of little Jennie. She went to the stewardess and asked to see the corpse. Mrs. Bruce told her that it had been sewed up in canvas and thrown overboard during the night. Mrs. Robinson went almost mad with despair.

Was Christ a Christian?

The Cherokee (Ga.) *Times* is inclined to submit arguments on "abstruse theological questions for the consideration of its readers. It has lately been wondering whether Christ was really a Christian, and finally comes to the conclusion that he was not, saying:

He condemned long prayers and loud professions, "to be heard of men." He never took up a collection. "Blessed are the poor," said he. To-day the poor are neglected, and the preachers generally "bless" the rich. Christ gave the world a model prayer. It is very short, and asks only for temporal blessings. He made a model sermon. It concerns matters of this life and good rules for humanity. "Love one another," was the new commandment given. When asked, "What shall I do to be saved?" Christ did not say, "Join the church." "Get religion," but the plain admonition, "Keep the commandments," with the injunction, "sell your goods and give to the poor"—not to the church or missionary society, or this or that—simply give to the poor. Christ said, "I came eating and drinking," and they said, behold a glutton and wine-bibber; evidently he drank wine, and that, our priests, and prohibitionists tell us, is wicked.

The *Times* does well in the presentation of its argument, and now it might be proper for it to enlighten its readers on the question—"Is the Devil dead?" "If not dead, where is he confined in hell?" If it succeeds well on this subject, as it undoubtedly will, then it might tackle the query suggested by an inquiring mind, "Does God like praise?"

Report of the Seybert Committee.

In a few days will be published the result of the investigations of the committee appointed by the University of Pennsylvania for the investigation of the phenomena of Spiritualism. This body of investigators was raised in accordance with the wish of the late Mr. Seybert, who left \$60,000 to the University. The report will cover about one hundred and sixty pages, and be sold for one dollar. Although the JOURNAL has no knowledge of the contents, it ventures the opinion that the report will satisfy nobody, not even those who make it. It is more than probable the committee will declare it met with no proof to warrant it in sustaining the claims of Spiritualists. The experience of the committee and its conclusions—if it has any—will excite the curiosity of Spiritualists, and the large body outside which is deeply interested. When the report is in hand the JOURNAL will have something more to say of it.

The *Secular Review* says: "A horrible case of trance has occurred at Odessa, and has caused considerable sensation. Major Majur-off, an artillery officer, and aide-de-camp to the Governor-General of Odessa, aged thirty-five, died, as was supposed, somewhat suddenly, and was interred forty hours afterwards. His funeral was marked by much military pomp, and by the presence of all the civil and military notable. A few days ago, while the family vault in the necropolis was being renovated for the Russian *Fete des Morts*, the coffin lid was noticed to have been partly forced open. It was immediately removed, and the body was found face downward.

Memorial Services in Various Churches Last Sunday.

Last Sunday several of the leading ministers in Chicago devoted their sermons to the Memorial-Day dedicated to the patriots who gave up their lives in defense of the Union. Prof. Swing at the Central Church said:

"To-morrow is set apart as the day on which we are to honor those who died to save our country. It was April 13, 1861, when the War of Secession opened, a little after 12 o'clock in the morning, when the rebels opened fire on Fort Sumter. There had been black clouds on the horizon for some time, but no one knew how violent the storm would be nor when it would come. An old Virginian, begged to fire the first gun against his country. His request was granted him because he was seventy-five years old. That man had sensibility enough to commit suicide when he saw Grant invading Richmond Sunday, April 14. The memory of this day is sacred to 300,000 dead soldiers. The prairies of the West for twenty-five years to come cannot grow flowers enough to decorate the graves of those soldiers. There is an increasing glory. There is no trace of exultation over a fallen foe. If all who owe a debt of gratitude to the dead soldiers would be here to-morrow there would be a striking group. Liberty would be there distributing flowers, Columbia bearing a scroll upon which would be inscribed that slavery was abolished, the slave with his shackles stricken off, the Union spared from disruption, the Church thankful that it had been led out from the cloisters, education, and art, and the genius of every home pleased to strew flowers on the graves of the dead."

Geo. H. Thomas Post, No. 5, G. A. R., attended memorial service at the Church of the Redeemer, corner of Robey street and Warren Avenue. The pretty edifice was filled with evidences of patriotism, and with an immense congregation. The pulpit was draped with the Stars and Stripes, and on either side of the preacher hung the banners of the post. The Rev. Charles Conklin, pastor of the church, preached an eloquent sermon, being from Hebrews xi, 4: "Being dead, yet speaketh." The preacher said it was fitting for the veterans of the late war to come to the house of God prior to going to the graves of their comrades, Memorial-Day, for the reason that the church was the school of patriotism. It was proper that the veterans should come to the church for consolation for the loss of their many brave comrades slain in battle. There were politicians who must be watched, and if there should be societies that should in the future attempt to march through the streets with the American flag upside down, they should not only be watched, but something more. The ballot-box also should be watched and kept as a free expression of the public, and he who would misuse it must be held an ingrate to those men who shed their blood that freedom should not perish.

Accompanied by the music of fife and drum Godfrey Weitzel Post No. 425, G. A. R., marched from his hall on Lake street to the Fulton Street Methodist Church, where a memorial sermon was preached by the Rev. W. H. Crawford. The church was crowded with the old soldiers and their friends. The clergyman said he could imagine of no more enduring monument to the soldier dead than the sacrament which commemorates by bread and wine the sufferings of Jesus Christ. Our country had a rich heritage of monumental days, but among them all none had more sacred memories or more tender associations than Decoration-Day. In Decoration-Day had been executed "a monument more lasting than brass, and more sublime than the regal elevation of the pyramids."

At the First Congregational Church the Rev. Dr. Goodwin preached a memorial sermon to a large audience. The people would strew flowers upon the graves of some of those who fell fighting in their country's cause, but they would not strew flowers on all—not on the graves of the thousands who perished in swamp and thicket, in Andersonville, and other prisons. He sometimes thought that we did not fully appreciate the struggles and trials of those men who gave us our glorious flag with its great prestige—a prestige that could never have been attained, perhaps, except by such a struggle as that through which our heroes passed.

Appropriate memorial services were held in the Congregational Church on Harvard street, members of the G. A. R., and Veteran Club being present.

Members of the G. A. R., and Sons of Veterans, were present at the First Methodist Church to listen to a splendid memorial sermon by the Rev. H. W. Bolton. The speaker is an old soldier himself, and mournfully referred to the inroads being made in the ranks by death. Soon there would be none left who wore the blue and fought the battles of the Union. But their glory would never be forgotten. So long as the name of George Washington lived in history the people would celebrate the Fourth of July, and so long as the name of Abraham Lincoln lived in history the people would celebrate May 30. The speaker thought it was cruel to forget those that had done so much for us, but he had the courage to say that the Government was denying the soldier his just dues in withholding his money. To treat the American soldier with indifference was barbarism. He referred to the restless foreign element of our population that was constantly threatening the peace of our society and called on his old comrades to stand hand in hand and heart to heart if necessary to crush out this new danger.

Ross in Court.

The technicalities of the law are among the puzzling things that confound sensible people and put at loggerheads the learned, and as often supply loopholes for the escape of the guilty as safeguards for the innocent. Charles and Hannah Ross were cited into court for swindling at their materialization séances, whereupon the judge discharged the woman because being a *feme-convict* the antiquated law presumed her to be under the influence and power of her husband, and hence not legally responsible. Charles was held for the action of the grand jury by which he was indicted. The trial took place in Boston last week, and if the reader were to try a thousand times he would never guess how the culprit escaped punishment.

The wigs, beards, drapery and paraphernalia used by the Rosses were exhibited in court and identified. The guilt of the accused was established to the satisfaction of everybody, including the jury; but nevertheless the jury was obliged to bring in the verdict: "We find the defendant not guilty by reason of variance." It appears that the indictment on which Ross stood trial and which was based on the complaint of Mrs. Crombie, a Spiritualist, in describing the fee paid Ross for admission to the séance read, "a promissory note of the value of one dollar." In her evidence Mrs. Crombie did not seem sure as to whether she paid her fee in paper or silver money. The court ruled that if the jury found that the complainant paid a silver dollar and not a dollar bill, a verdict of not guilty must be rendered. The testimony as to the perpetration of fraud was strong enough, but because the witness was not quite certain whether she had been swindled out of a dollar bill as the indictment averred, the "variance" made a spot weak enough for Ross to break out of jail.

One good thing however has been developed by this attempt at justice; it is practically settled that there is a statute in Massachusetts under which such people as the Rosses can be tried. It is not likely that this precious couple have had their last experience with the courts.

GENERAL ITEMS.

Mr. A. J. King of Hammon, N. J., spent an hour at the JOURNAL office last week, on his way to Colorado.

Giles B. Stebbins is this week in attendance at the Longwood yearly meeting, near Kennett Square, Penn; after which he will return home and go to the Orion, Mich., meeting. He is enjoying his trip, and has done much good work.

Mr. Alanson Reed, founder of the old and popular "Reed's Temple of Music," from whence has gone out thousands of the finest pianos now in use in the West, is once more in town after a winter in Arkansas. Though considerably past seventy years, Mr. Reed has taken a new lease of life and seems good for another score.

We have received from Mr. Joseph G. Fisher, 3 Porter Block, Grand Rapids, Mich., one of his inspirational drawings in charcoal on paper. The subject is a fertile valley, enlivened by shrubbery and foliage on the right, with towering boulders on the left. The way in which these drawings are executed is said to be marvelous, by those witnessing the *modus operandi*.

The annual picnic and Sunday assembly of the Cassadaga Lake Free Association will be held at Cassadaga (camp grounds), Chautauqua county, New York, June 11th and 12th, 1887. Speaker: Mrs. R. S. Little of Boston, Mass. Northwestern band of Meadville, Pa., will furnish music on Saturday and Sunday, and this celebrated orchestra will furnish music for the dancing on Saturday evening.

The Society of Union Spiritualists, Cincinnati, O., meet at the Hall 115 West Sixth st. Officers: President, Edward O. Hare; Vice-President, J. B. Grooms; Rec. Secretary, C. C. Stowell; Treasurer, Isaac S. McCracken; Cor. Secretary, L. Barney; Trustees, M. G. Youmans, Mrs. Genevieve McCracken, Jacob H. Wright, Mrs. Mary Graham, E. W. Ward. Services every Sunday morning and evening.

Mme. Clara Neymann of New York, will lecture Friday, June 3d, at 8 P. M., at the First Methodist Episcopal Church, corner Clark and Washington streets, under the auspices of the Cook county Woman Suffrage Association: Subject, "Wrong Practice of right Principles." Her lecture will, no doubt, be of value to all interested in the rights of woman. Mme. Neymann is well known as the German suffrage leader; she has spent many years in investigating and solving this matter. While in the West, she will also lecture at other cities, and we hope her large audience.

Lyman C. Howe closed his engagement at Kansas City on last Sunday after five months of successful work and great encouragement that a foundation for a permanent organization has been laid. It is now under contemplation to have Mr. Howe return to that city in the fall for a season of eight months. He speaks at the Sturges annual meeting this week, at Rockford Michigan on the 11th and 12th, Grand Haven—13th and 14th, and Benton Harbor, the 25th.

The first four Sundays of July are open to engagements. On July 31st and Aug 3rd he addresses the people at Cassadaga, and the campers at Lake Pleasant will listen to him August 21st and 24th. Under date of the 23rd ult., Mr. Howe writes: "Our meetings continue with uniform evidence of interest and growth, and a steady accession of good elements indicative of permanence and progress. So far as I know good feeling prevails,

and I feel a warm interest in the people I have tried to bless during the past five months, and whose cordial kindness to me inspires my gratitude and spiritual devotion towards them. I could not ask for better treatment than I have received from all, irrespective of any private differences among themselves. The Christian Scientists, led by Dr. J. S. Thayer, have taken in some of our flock, but I think none of them have lost faith and; interest in the great truths of Spiritualism; and why should they? Christian Science, with a little pruning, is one branch of the great spiritual tree—not an addition to Spiritualism nor an advance beyond it, but simply a part (not the whole) of it. They are doing good, and I bid them, Godspeed, while I cannot follow all of the flickering lights they assume to hold for the feet of the wanderer. Already I hear of a rival branch here, which looks much like the "way of the world" and the common weakness of human nature; but the pivotal idea of spiritualism, and cultivating the good in all, is commendable. Dr. E. B. Weeks is advertised to commence a class the first of June, under Dr. Thayer's management."

In the case of the Government vs. James A. Bliss, charged with illegally using the U. S. mails, the U. S. District Attorney declined to prosecute further because the evidence appearing did not warrant conviction.

Dr. J. K. Bailey spoke at Colfax, Ind., May 1st and 3d; at Hillsdale, Ind., 6th; at Indianapolis, 8th; at St. Louis, Mo., 12th; Springfield, Mo., 15th, 17th, 18th and 19th (and on re-engagement) the 21st and 22d. The friends of the cause, of Kansas and Colorado, who desire to arrange with him for lectures, will please address him, immediately, Wichita, Kan., (General Delivery), or his home address, Box 123, Scranton, Pa.

The Esoteric Publishing Company, Boston, have issued the first number of their monthly, *The Esoteric*. It will be devoted to such subjects of thought as will be best adapted to promote the highest mental and interior unfoldment of its readers. The columns of the magazine will be open to all experimental and occult knowledge of a useful and scientific character. Each number will contain one of the series of lectures being delivered by Hiram E. Butler, Contributing Editor, before the Society for Esoteric Culture. Price, \$1.50 a year, single copies 15 cents. For sale at this office.

Dr. Oscar Lenz, the African traveler, criticizes the work of missionaries sent to that country by the London and Scottish societies. He admits that their purpose is good, but insists that they waste large sums for small results, and the chief result of their teaching is to turn the converted negroes into religious loafers, who will not work, and who regard any occupation beneath that of presiding at a prayer-meeting as undignified. On the other hand, he declares that the Jesuits first teach a man to work, and, according to the maxim "laborare est orare," they thus turn out Christians whose example is powerful to win others to Christianity.

The Daily Bee, of San Diego, Cal., says: "The beautiful villa being built for Mr. Jesse Shepard on Sherman heights, is nearing completion and will be ready for occupancy in a few weeks. Several boxes filled with objects of art have already arrived from Paris, souvenirs from his many admirers in France, and tokens of esteem and appreciation are constantly arriving from eminent people in all parts of the world to grace the walls of this unique residence. Mr. Shepard's home will be a centre of artistic and literary culture quite unlike anything of the kind on this continent."

A camp meeting, opening with a meeting of pioneers of the Northern and Central portions of Indiana, will be held at the rustic place of James Waugh, Montpelier, Ind., on the Fort Wayne, Cincinnati and Louisville railroad, commencing June 15th, 1887, continuing ten days. Good test, inspirational and materializing mediums, are expected to be in attendance. This is said to be a beautiful location, where Spiritualists can enjoy a season of recreation and rest, and can have the benefit of a continued strawberry festival during the whole time. For further information, inquire of James Waugh, Montpelier, Ind., or Dr. S. Mix, Hartford City, Indiana.

A Study of Primitive Christianity.—A recent editorial review of Dr. James' book in *Light*, (London, England, M. A., "Oxon" editor), says of it: "The work contains a remarkably clear and cogent argument; the author's style is picturesque and lucid; the evidence displayed of wide reading is not less remarkable than the traces of a perfectly candid and critical mind that meet us in every page. We do not remember to have met with a more exhaustive treatment of a very wide subject within so brief a compass. The arrangement of the work throughout, admirably clear in spirit, is reproduced in the form in which the publisher has brought out the volume. It is a model of what such a book should be, both in matter and form. This book is for sale at the JOURNAL office. Price, \$1.50.

Grapho writes: "Chautauque Lake is waking from its winter sleep. Once more its shores are clothed in verdure, and its waters, swept by fresh breezes, roll sparkling in the sunlight. Every year Chautauque Lake becomes more famous as a resort. Every year new cottages are built, and the shores are well dotted with these summer homes, perched on the hillside or nestling among trees near the water's edge. Steamers are running regularly now, and their passenger and freight traffic is already considerable. The principal topic of interest on the Lake this

spring is the Lakeside School of New Theology, which has secured grounds at Bemus Point, and is preparing for a grand assembly during August. This institution was organized a year ago, by Rev. J. G. Townsend, D. D., who has associated with himself many eminent men in liberal churches, Universalists, Unitarians, Independents, and others. The aim of the movement, as stated by its leading men, is to unite the various elements of progressive religious thought, in the interests of a broad and rational theology. Among the men who have identified themselves with the movement, and are to address the Assembly this summer, are Thos. Hill, D. D., LL. D., ex-President of Harvard; Rev. A. P. Peabody, D. D., of Cambridge; Rev. A. A. Miner, D. D., of Boston; Rev. E. L. Relford, D. D., of Detroit; Dr. O. Cone, Pres. of Buchtel College; Dr. H. W. Thomas, of Chicago; Rev. J. T. Sunderland of Chicago; Rev. E. P. Adams, of Dunkirk, besides lecturers on sundry topics other than theological."

"You just ought to have seen my wife when she came home the other afternoon from a visit to a west side medium," said a city official. "She was more than enthusiastic over what a medium had told her." This was the greeting which a JOURNAL representative received as a well known man in the county treasurer's office grasped his hand on the street one day last week. "What do you mean?" enquired the philosophical newspaper man, with that calm matter-of-fact air of familiarity with wonders. "Why she learned more of her own affairs from that medium than she could have told herself," replied the handler of public money, "and in addition to this was told that my father was ill and would not recover, and that I would be promoted, all of which has proved true." "Who was the medium?" asked the JOURNAL man. "I forget her name, but it was very wonderful; I'll find out and let you know." When the excited individual inquired of his wife and duly reported at the JOURNAL office it transpired that Mrs. S. F. DeWolf, of 529 West Madison St., was the medium. Mrs. DeWolf has been long and favorably known to Spiritualists and investigators as an excellent trance medium. On the sixth page will be found a tribute in rhyme which an admirer pays one of her spirit helpers.

The Oakland (Cal.) Camp Meeting.

The third annual camp meeting of the California Spiritualists' Camp Meeting Association opens in Oakland, Cal., June 5th, to continue thirty days. J. J. Morse, of England, is to be the principal speaker. The following platform test mediums have been engaged: Mrs. J. J. Whitney, Mrs. Ada Foye, Fred Evans, Dr. L. J. Stansbury, Mrs. M. J. Hendee and Mrs. L. G. Eleston. The season promises to be very successful.

Mrs. J. J. Whitney continues to draw very large audiences to witness her wonderful tests of spirit identity. She will soon close her meetings here in order to attend the camp meeting services. She expects to go East during the summer. She is a good woman and an excellent test medium, and deserves a hearty welcome wherever she goes.

W. T. Jones, president of the South Western Michigan Spiritualist Association, has been spending the past few months in California, and he is so well pleased with what he has seen that he thinks seriously of settling permanently somewhere in our State. He is welcome.

The cause in this city has suffered a serious loss by the removal of Mr. and Mrs. J. M. Mathews to their ranch near Fresno, Cal. For many years they have been two of the most devoted and effective workers here. It is to be hoped they will return soon to the city where they are most needed.

San Francisco, Cal. J. B. CUMMINGS.

General News.

At Minneapolis, George A. Pillsbury, the "flour king," was chosen president of the American Baptist Publication society.—A California cable reports that a cyclone has completely devastated the district of Orissa, India. A steamer with 750 persons on board was caught by the cyclone, and is believed to have been lost.—A ministry has been formed for France without General Boulanger.—The Cretan question is becoming serious. Greece has sent a circular on the subject to her representatives abroad.—The commissioner of the general land office favors the institution of proceedings to vacate the Rancho de Llano de Buena Vista grant in California, embracing about nine thousand acres, on the ground of fraud.—South Carolina comes to the front with a phosphate monopoly. A Columbia dispatch says a syndicate has been formed, in which several northern millionaires are interested, for the purpose of obtaining control of all the phosphate beds in the State.—The spirit-monopoly bill in Switzerland has become a law.—The police commissioners of Toronto have decided not to investigate the conduct of the local police in connection with the O'Brien riot.—The Grand Lodge of Good Templars, in session at Saratoga, declared itself unequivocally in favor of absolute prohibition of the liquor traffic.—By the explosion of a boiler in a Natchez, Mississippi cotton factory, five persons were instantly killed and a large number wounded, several of whom will die.

The Logan fund aggregates \$68,004.—New dynamite outrages are reported among the Balkan strikers at Freiburg an anti-Jewish riot was quelled by the military.—Hot winds have damaged the wheat crop in some sections of California.—The International Sunday School Convention will meet in this city June 1 to 3.—The Chicago Zouaves won the first prize in the national drill at Washington yesterday.—Two earthquake shocks were felt in Southern Arizona and Northern Mexico yesterday.—For the first ten months of this fiscal year the internal revenue collections were \$55,253,092.—An Austrian post-clerk has absconded with registered letters containing \$75,000 in bank notes.—Over sixty bodies of miners who lost their lives in the colliery explosion in Scotland last Saturday have been recovered.—The Presbyterian Assembly adjourned its session at Omaha Thursday in May of next year.—Prince William, eldest son of the Crown Prince of Prussia, shares the society of his wife, who has an absolute dread of her husband. He does not maltreat her beyond standard neglect.

Our Heroes' Day.

BY MARY V. PRIEST.

Our country's hero is sorely tried,
His heroes lie in many beds,
Nor crown, nor scepter need,
Our trophies rare, our flowers fair,
All wither in the May-day air,
Save Memory, that human gem,
Born in the hearts of grateful men,
And women, too, Nor can the stars
Within whose hearts burn smouldering fires
Of hate, and greed, and sin, gain,
Their souls' tranquility attain,
Except thro' war, the battle's din,
The death of selfishness and sin.

Thoughts on Mediumship.

I have been pondering over the case which I quoted from the *Path* a fortnight ago. I refer to the case in which a spirit controlled two mediums; one in Boston and the other in New York, giving proofs of his identity which satisfied his friend, and yet apparently knowing nothing at Boston of what he had said in New York and vice versa. We are informed that the departed friend had been "dead some time," and was known to neither of the mediums. In commenting on the case I wrote of it as one of some importance. It would be instructive if the editor of the *Path* would do us the service of ascertaining from his correspondent some further particulars. The spirit was known to neither medium. Were the mediums personally acquainted? The spirit knew nothing while controlling one medium of what took place when he controlled the other. Did he remember the consecutive controls of each medium? or was he ignorant of what had taken place through the Boston medium on previous occasions in the same way as he was of what had taken place through the New York medium? Suppose, for instance, that the spirit had controlled the Boston medium, on January 1st, 7th, 12th, and the New York medium on January 10th, would he at Boston remember the events of January 1st, 7th, and 12th, and fail to remember those of January 10th? It would be instructive if this information could be got, and also if any correspondents of *Light* would record similar cases with their explanation of them.

At first sight it seems curious that a spirit should be so mindful of his earth-life, after being dead some time (how long?), as to "manifest all the personal traits" by which he was characterized in that life, to reproduce his personality in fact, and yet should be oblivious of events in which he was a prominent actor only a day or two ago. And yet, when one comes to think the problem out, it is not so perplexing. For what is the spirit that is communicating with his friend, assuming him to be what he pretends to be? He is a being possessed of an individuality which is the result of a long series of acts spread over a series of years. Each of those acts has had its effect in forming and molding the character which makes the man what he is. He is what he is now because of these various acts and the habits which they have contributed to form. Small wonder, then, that he should remember them. They are part of himself: they are himself; and, under favorable conditions, would be reproduced as the phonograph recalls some otherwise long-forgotten speech. That minute facts would often not be so produced on a given occasion means little.

One would require to know the conditions of the failure. Perhaps something was wanting to complete the circuit, and make success possible. Perhaps the spirit had assimilated its knowledge, and had not retained recollection of the means that had been nurtured by the food without remembering the details of the menu. The point to be had in mind is that the personal traits of character by which he was known in life were reproduced. That which had made the man what he is came out. Now that I maintain, is natural, given proper conditions. For the character is eternal though progressively developed, and the man is the resultant of his acts.

I do not pause here to reflect what an impressive fact that is, how wholly true, inevitable, and important. But, now why did he not remember much more recent events such as these Boston and New York controls? Because they were not integral parts of his earth-experience. Possibly because, like an entranced medium, he was in an abnormal condition when he returned to earth. A medium will tell us that the trance state is a section cut out of his normal life. In some well-developed cases of mediumship something very like a double state of existence is found. The medium will transact the mundane business of life, being all the time awake to another life, "in the world, but not of the world," in a slightly modified sense. So it may be, so I have often thought that it is, in respect of those spirits who return to our world. It seems frequently that they are not able to do more than satisfy us of their presence, and to cause recognition in our minds. If they assume a temporary form, it takes the shape of the familiar personality, and usually that particular presentation of it which was the last known in earth-life. From such it is not usual to derive any information at all. The efforts of the spirit have been devoted to showing a recognizable form and that is all. Or a spirit manifests in another way. A message is given, spoken or written, or impressed on the mind. There you will have information, some clue or test by which the friend shall know his friend; but nothing more. The effort at recognition so long as in its singleness of purpose, apparently exhausts the possibilities. Now it is not at all inconceivable that these beings, so returning from a state in which they are not conditioned to one which they have left, should be in an abnormal state. It is hardly conceivable that they should be otherwise. For they have shed the body which correlated them naturally with earth, and when they come back to us they must devise a temporary shelter (so to speak) for the spirit, a transitory link (to use another metaphor) with the material world.

So, we see, this passing experience of the spirit-room would be no integral part of the spirit's experience; nothing the memory of which, so far as our world is concerned, would go to form part of himself. Abnormally conditioned in Boston, he would naturally know nothing of it in another abnormal condition in New York. And this throws some light on a problem that often perplexes Spiritualists. Why should spirits, when they come back to earth, tell us so little of the life they are leading now, of the surroundings and conditions in which they find themselves, of what they are and what they do? Putting aside the first obvious reply that there are things which it bath not entered into the heart of man to conceive, and that it is impossible to translate into the halting language of earth the glories of a higher state, may it not be that the reversion is conditioned abnormally by his return to earth, and is not in that state conscious of that from which he has come? These problems of con-

sciousness are very germane to the issue here. We have some rare opportunities (such as in the case of Felida X., frequently mentioned by me) of studying double consciousness. I am of opinion that such cases are very illuminative, and that the knowledge gained from them throws light on the possible condition of a spirit in its normal and abnormal state; the former being its true life, the latter a temporary condition assumed for a specific purpose.—M. A. (OXON.) in *Light*.

One of the most fruitful causes of complaint among the wearers of corsets is the tendency to break about the waist line, rendering them anything but comfortable articles of apparel. Whalebone was largely and successfully used for years, until its enhanced price necessitated its abandonment except in the finest and highest-priced corsets made to order. An article known as Hoot's corset-makers, and as a substitute, but never a satisfactory one to either the maker or wearer, as both soon realized its brittle character and tendency to break with often not more than three days' wear. Various corsets are used in connection with and without auxiliary steel stiffening. Without them the corset rolls up in wear. With them the corset is worn out or the corset thrown away. These troubles of the past have been entirely removed by the discovery of "Kabo," an article that is at once soft, pliable, comfortable to the wearer, yet stiff enough to hold its shape and never roll up. Never breaks in wear, and is sufficiently cheap to place it within the means of all who wear corsets. The fact that it has been adopted in the celebrated Ball's Corset should be sufficient guarantee of its merits, but in order that others may not suffer from a trial of the articles its manufacturers place on every box containing a corset boned with Kabo, a guarantee that it will neither break down or roll up in one year's wear, and that if it does they authorize the merchant from whom it was bought to refund the price paid for the corset, thereby giving every one a chance to try its merits at no cost to them if not pleased.

Hoot's Saraparrilla is peculiar to itself and superior to all other preparations in strength, economy, and medicinal merit.

CHICAGO.

The Young People's Progressive Society meets every Sunday at Avenue Hall, 159 22nd Street, at 10:30 A. M. and 7:30 P. M.

The Spiritualists Central Union will meet every Sunday at 2:30 P. M. in Water Market Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. DeWolf, President.

The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 43rd Street, New York.

The People's Spiritual Meeting of New York City has removed to Spencer Hall, 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, N. Y. is open every Sunday at 11 A. M. Officers: Dr. D. Carr, President; Oliver Russell, Vice President; Dr. George H. Perkins, Secretary; F. S. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:45 P. M. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A. M. and 7:45 P. M.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. holds every Sunday morning and evening at Court of Appeals Room, Town Hall.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Free City Hall, corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited.

ISAAC S. LEE, Cor. Sec. 1422 N. 12th St.

Passed to Spirit-Life.

Gilbert Crowell passed to spirit life at Pawtucket, R. I., May 11, 1887. He had been a believer in Spiritualism for over thirty years, and died firm in that faith.

CAMP-MEETING AT ORION: The First District Association of Spiritualists of Michigan, composed of the Counties of Calhoun, Cass, Genesee, Lapeer, will hold a Camp-Meeting at Orion, commencing June 4th and ending June 12th, 1887. The work of each day is to be arranged and carried out by the Executive Committee, as the presence of speakers and mediums will warrant. All are cordially invited to attend and enjoy alike the beautiful scenery and the feast of reason and flow of love.

Mrs. F. E. ORRILL, Secretary. J. F. WATSON, President.

CAMP-MEETING AT AKRON, OHIO: The Annual Meeting of the friends of Spiritualism and Freedom, of Summit and adjoining counties, Ohio, will be held in Dr. A. Goddard's grove, two and one-half miles north of Akron, the last Sunday in June (25th), at 10:30 A. M. O. P. Kellogg and other speakers expected. The friends thinking of selecting a location for a Camp meeting in Northern Ohio, are invited to meet here and consider the subject, and, perhaps, visit locations and ascertain their inducements and advantages for access and abundant good water supply.

Akron, Ohio. A. UNDERHILL.

For private lines, sold outright, or for the sale of the same, Agents wanted. Address HARRIS TELEPHONE CO., 159 La Salle St., Chicago.

FOR BOYS A SPECIAL PHYSIOLOGY BY Mrs. E. H. SHEPHERD. Author of "For Girls" gives in every boy, youth and man important and needed knowledge. Write to Chicago workers will welcome this book as an efficient aid in the Social Progress movement.

FOR BOYS is a book of 800 pages, and handsomely bound in leather, price \$1.00. Write to Chicago workers will welcome this book as an efficient aid in the Social Progress movement.

VERY BEST AGENTS. SANITARY PUBLISHING CO., Chicago.

FLY DUTCHER'S LIGHTNING MILLER. The most successful exterminator. Every street will kill a quart. Quick work. They do not bite the people. Commence early and keep ahead of them. Five cents everywhere. Dutcher's Dead Shot.

NATURAL LAW IN THE Spiritual World. BY HENRY DRUMMOND, F. R. S. E., F. G. S.

Price, cloth bound, \$1.00. Postage 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

CONSOLATION AND Other Poems. BY ABRAHAM FERRY MILLER.

These Poems are arranged in three groups, Religious, of the War Period, and of the Peace Period. "In the first and most lengthy, there is as fine word painting of natural phenomena as called in our language. The War poems are from the poet's personal experience and are among the best of the book. The author is imbued with the spiritual or religious life here and hereafter, and is a poet of the new type."

PRICE \$1.00. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

BIBLE CRITICISMS. Being Extracts from the Biography of Leonard B. Field.

Published form. Price 10 cents per copy. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ELY'S CATARRH CREAM BALM

For cold in the head
Ely's Cream Balm
works like magic. It
cured me of catarrh
and restored the sense
of smell.—E. H. Sher-
wood, Banker, Eliza-
beth, N. J.

A particle is applied into each nostril and is agreeable to use. Price 50 cts. by mail or at druggists. Send for circular. ELY BROTHERS, Newark, N. J.

MRS. L. P. ANDERSON, Trance Medium
49 South Ave. near Madison St., Chicago, Ill.

BARLOW'S INDIGO BLUE.
The Indigo Blue is a dye which has been found to be the most perfect and enduring of all dyes known to man. It is a dye which is not only perfect in color, but also in its action on the skin. It is a dye which is not only perfect in color, but also in its action on the skin. It is a dye which is not only perfect in color, but also in its action on the skin.

LADY AGENTS can secure employment at \$50 per month selling Queen City Soap. Sample outfit free. Address: RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, 159 La Salle St., Chicago, Ill.

THE WATSEKA WONDER!

A narrative of startling phenomena occurring in the case of MARY LUCY VENTURE, by Dr. E. W. Stevens. This well-attested account of spirit presence created a widespread sensation when first published in the RELIGIO-PHILOSOPHICAL JOURNAL. To those familiar with the marvelous story, it is no wonder the interest continues, for in it are revealed the most extraordinary facts of the life of a young girl who, through the intelligent interference of Spiritualists, and after months of the most careful and perfect medical treatment by Dr. Stevens, was restored to perfect health, to the profound astonishment of all. The publisher, with the courteous permission of Harper Brothers, incorporated with the case of Mary Venture, and from Harper's Magazine for May, 1886, entitled MARY REYNOLDS, a case of Double Consciousness. The price of the Pamphlet, by mail, is 15 CENTS PER SINGLE COPY; 100 Copies for \$12.50; 500 Copies for \$62.50; 25 Copies for \$15.00. Single copies for \$1.00. Sent by mail or express, transportation prepaid. Address: RELIGIO-PHILOSOPHICAL JOURNAL HOUSE, DRAWER 14 CHICAGO.

NOTICE!

The Fantasy Star, a Live, Wide-awake, Weekly Journal, devoted to Spiritualism in every line, will be sent FREE four weeks to anyone wishing it on trial. Address: Gilmour, Maine.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swete, Editor and Publisher, 161 La Salle St., Chicago, Ill. Scientific, Progressive, Monthly Magazine, of Spiritual Interest in the latest current events. Upon its editorial staff are the most distinguished authors on the Mind, on Homeopathy, and on Psychic Laws, as also upon the latest methods of Healing, through Truth, Justice, and Love. Per year, \$1; 6 months, 50c. Single copies 10c.

A Delightful Summer Resort. TON-YA-WATH-A SPRINGS HOTEL, MADISON, WIS.

Accommodations for 550 guests. Splendid Boating, Fishing and Hunting. Good Beer, Good Table. Mineral Springs. Rates \$2.50 per day; \$12.50 to \$15.00 per week. GEO. M. SMITH, Manager. Hotel Roseland, Jacksonville, Fla.

CURE FITS!

I do not mean merely to stop them for a time and then have them return, but to cure them forever. I have made the disease of FITS, EPILEPSY or RAL-DO-SEIZURES a lifelong study. I warrant my remedy to cure the worst cases. Because of this I have failed to cure no person for not now receiving a cure. Send at once for a treatise and Free Test of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address: Dr. H. G. ROOT, 321 Pearl St., New York.

FOR THE MONEY FOR THE HONEST!

Is amount of \$50 to \$250, on "One to Ten years time." Our new plan—available to all—enables you to secure money on your own property, without any amount you can safely use also and occupation. The Western in Full, with Terms, etc. Free, on receipt of stamp, and postpaid enclosed.

RISLEY'S EXTRACT WITCH HAZEL

It is a powerful Remedy for Burns, Cuts, Frost-bitten Limbs, Sprains, Hemorrhoids, Stiff Neck, Tooth-ache, Inflammation of the eye, Burns, Rheumatism, Headache, Ear-ache, Chaffings, Swellings, Itching of the Skin, Sore Throat, Ulcers, Complaints and Female Troubles.

Every Physician, Hospital and Family should constantly keep on hand a bottle of RISLEY'S EXTRACT WITCH HAZEL. For an emergency, as it is always ready, will keep you out of trouble, and is far superior to any Witch Hazel Remedy. Don't accept a substitute but insist on having RISLEY'S EXTRACT WITCH HAZEL.

Small Size, 50 cts. Price 25 cents. Price 10 cents. Price 5 cents. Price 2 cents. Price 1 cent. Price 50 cts. Price 25 cts. Price 10 cts. Price 5 cts. Price 2 cts. Price 1 cent.

CHAS. F. RISLEY'S EXTRACT WITCH HAZEL.

Remember that the name is blown in the bottle.

Mental Gymnastics;

OR, MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons; THE STUDENT, His Lessons; THE BUSINESS MAN, Items of Business.

The author of this work was present at the several public tests, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old student, claims to have a memory which is trained by training under this system. Can you, while he was young,—Chicago Inter-Ocean.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—Review.

Most important, valuable, any one who has been afflicted with the memory to carry an immense mass of disorganized information, ready for production on demand. Try our system, we have tested our author's "memory" resources, and been amazed by them in every instance.—Chicago Times.

The author's method sets out in getting control of all of the various faculties of the mind, and the best of them called systematic memory. It is logical and simple.—Chicago Times.

This work, with written explanations by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address: DANIEL ANDERSON, Publisher, 45 Randolph St., Chicago, Ill.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

Winnebago.

BY T. D. CURTIS.

From the bright grounds of earth-life,
To the fields of spirit-life life,
On a mission that is worth life,
Winnebago labors well.
Giving messages of gladness
To the mourners in their sadness,
Breaking through the mists of madness
Hanging over them like a spell.

By no selfish motive driven,
But repeating what is given,
Many sombre clouds are riven,
By the fully-spoken word,
And from the mists of gloom,
Have from the bondage risen,
Like a transcendent vision,
When the freest truth was heard.

Skeptics with derisive feeling,
All their inwardness revealing
By the art of their convincing;
Some their vain conclusions change;
While their dreams of dark confusion
Bring upon themselves confusion,
And they leave with the conclusion,
"There is something very strange."

But the humble, earnest seeker
Finds a friendly, pleasant speaker,
And the timid eyes and meeker
Ope of earth a welcome friend;
And they need not be believers,
But they must not be deceivers,
Nor of falsehood's web the weavers,
But the true in heart and mind.

Standing at the misty portal,
Just within the realm immortal,
Winnebago will support all
Who aspire the truth to know;
It is there he fills his mission,
Helping on the great transition
Through which, in sincere aspiration,
Every nascent world must go.

May his robes of snowy whiteness,
Warp and woof of fleecy lightness,
Bathed in rainbow-hues of brightness,
Show to all who may behold,
By their elements of beauty,
And their eloquence of glory,
Never awared from honest duty,
Nor from honor's pathway strolled.

Like a sunbeam in its fleetness,
As the flowers exhale their sweetness,
May the glory of completeness
Hang around him like a veil,
And his radiance through his endeavor,
When the life of earth they sever,
Lead the train of progress ever
On the never-ending trail.

Mrs. Sarah F. DeWolf's control.

Evidence of Spirit Power.

An Englishman who was recently in Kansas City for a few days on a business trip dreamed one night that he was walking rapidly up the main street of the village of Springfield, Mo., the home of his mother, in England. On arriving at the door of his mother's house he saw that the door was closed and the blinds drawn. He related the dream to a friend at breakfast in the morning, and then dreamed it a second time. In the afternoon, he received a cablegram from his brother announcing that his mother had died the night before. A lady of Ellaville, Ga., who had just recovered from a serious illness, expressed a desire one day to have a quail or a partridge served for her dinner. The market was scarce, but none could be found, and as the patient refused to take any other nourishment her physician was in a quandary. Suddenly a partridge came fluttering down the chimney and fell into the kitchen on the open hearth in her bedroom. The bird was dressed and cooked, the lady enjoyed it immensely and the physician was greatly edified by the occurrence.

A Ghost has been performing strange antics in the old brick school-house on Green street, in Middle-town, Conn., and the citizens are being much wrought up over the matter. The phantom is supposed to be that of old Richard Hyland, the eccentric janitor of the building who died recently, and whose spirit now flits through the empty rooms of the school-house at night and lights them up with unearthly light. People who live near the school-house have seen the old fellow poke his grim visage through the windows at night and then retiring to the tops of the desks, dance an uncanny waltz there in the glare of a ghastly light. The children refused to go to school any longer, and the affair is being investigated.

Mrs. Gordon's little boy, of Cairo, Ill., acted strangely one morning a week ago and was put to bed. Suddenly he called to his mother and said: "Papa has come back." "That is foolish talk, Charley," said his mother; "your papa is dead and cannot come back." "But he's sitting on your chair there and laughing at you," said the boy. Thinking that the child was becoming delirious Mrs. Gordon sent for a doctor, but while the messenger was absent the little fellow said: "Papa tells me that John won't find the doctor at home, and that you must now kiss me good-by." A moment later the child became unconscious and soon died, while the messenger on his return reported that the physician was out of town.—New York World.

A Woman in White.

The Trying Experience of a Citizen of Bowling Green, Kentucky, and His Family.

There is located in the upper portion of Bowling Green, Ky., says the Cincinnati Enquirer, a large two-story frame house which is said to be haunted. For a number of years the building was not used as a residence owing to the stories told by the neighbors of the peculiar noises to be heard at night in the same, but a few days since two business men rented the house and moved their families into it. One of these gentlemen gave the Enquirer correspondence his experience since his habitation of the place, and expresses a desire to vacate as soon as another residence can be found.

He says each night, promptly at twelve o'clock, a noise is heard in an adjoining room to the one which he and his wife occupy. It resembles groans emanating from some person in great pain. Then the door that is between the two rooms is heard to creak, as if some one were opening it, but can never be seen to move. As soon as the creaking noise stops something white like the appearance of a woman, and is clad in white, passes noiselessly through the room and out of a door which opens on to a veranda in front of the house.

One night the gentleman who gives the experience followed the ghostly object to the veranda and saw it make a leap to the pavement below, a distance of about fifteen feet. There it stood for fully a minute, apparently gazing intently at something at its feet, and then disappeared.

What makes the story so strange is the fact that a number of years ago a man and wife resided in the place. One night the husband came home intoxicated, and becoming enraged at his wife, forced her from the veranda above mentioned, and she fell upon the rocks that compose the pavement below. Her cries brought to her assistance the family of a neighbor. They carried her into the house, but in about an hour she died. The husband escaped and has never been heard of, although a large reward was offered by the citizens of this place for his capture.

W. V. Nee writes: As a constituent, I presume I am entitled to a vote on the matter of a change in the form of the JOURNAL; and I vote that it be changed. The present form is too cumbersome for binding, and is too much of a valuable matter in it to be lost; were it the case I should prefer the change. "Imperious Ambition of Rome," in your last issue, is an excellent, and well timed article; also the "Fourth of July" article, by Miss F. E. Willard. In fact the paper is full of good things which I would be glad to have in a convenient form for preservation.

For the Religio-Philosophical Journal.

Spirit Materialization.

Brother Chaney need have no fears of my "getting angry, and calling bad names merely because I differ with him on opinion." I think no one can afford to get angry for such a cause; neither is it wise, in my opinion for any one to be much disturbed because some one "insinuates that they are susceptible of being psychologized." I am glad that Brother Chaney is now willing to admit that, perhaps, not all of the so-called materializations are to be accounted for on the ground of "bipodroming." That was the issue I made with his former article. He now says, "The phenomena related by me, may have all been witnessed in a psychological way." Well, I am not much of a philosopher or scientist, and perhaps, we were all psychologized at Mr. Chaney's expense. To me the difficulties in the way of this theory are much greater than the theory that there are natural laws by which spirits can make themselves visible to physical eyesight. I never for a moment believed that in what I regard as a materialization, there was any flesh or bone present—simply a thin vapory cloud of spiritualized matter enveloping the spirit, form so as to make it visible to physical eyesight.

In my younger days, besides being practically interested in amateur conjuring, I was also practically interested in mesmerism; and from the facts I have gathered from personal experience, observation and study, regarding this subject I see great difficulties in the way of accounting for some of the phenomena of so-called materialization by the theory of psychology, as I understand Brother Chaney to use the term. In the sciences I refer to, as soon as any one thought he saw a form, all present, passive and impassive, thought they saw the same form, at the same instant. No matter who composed the audience there was no exception to this rule. Now, if all were instantaneously psychologized, of what worth are all my so-called facts in science? Will Brother Chaney please tell us by what law we shall decide what is real and what unreal? Is not the whole of science based upon just such evidence as I produce in favor of these so-called materializations being real and not imaginative? Is not the vast array of published testimony relating to the appearance of hands, as real and unimagined as a hundred other accepted facts of science? And if even a finger can be made to appear, where must before apparently existed, of course all parts of the outward body may also be made to appear.

I have great respect for science, and the opinions of scientists in general; but there have been so many things pronounced by scientists as impossibilities, that afterwards have been proved to be possible, that I don't think I am called upon to accept their statements when they declare that spirit materialization is a scientific impossibility. Surely not all our senses pronounce it an impossibility as Brother Chaney doubtless well knows.

But if it be possible to so psychologize a room full of people, or even one person by mortals or spirits, so that departed loved ones can, under strictly test conditions, appear in all the recognized form and manner of long ago, and tell us of things none but we ever knew about, and assure us of a hundred characteristics of others, that really were, and really alive and near us.—I say if these things be, it is a pleasant thing, a happy illusion.

But will Brother Chaney please tell us what object he conceives "a band of spirit scientists" could have in playing with us puny "infants" in that manner? And if on this subject, why not on all others?

Prof. S. B. Brittan relates an instance of attending a séance with a man, who like my friend Chaney, believed honestly in the hallucination hypothesis. It was at a séance, where a heavy piano, with heavy men aggregating in weight over six hundred pounds, seated upon it, would rise and fall, keeping time to the music. Looking on with an expression of great astonishment, the skeptic rubbed his eyes and said to Mr. Brittan, "It really appears to move, but I don't believe it does." Must be hallucinated like the other company." From Brittan suggested that the skeptic prove the correctness, or the contrary, of his theory, by attempting to put his foot under a foot of the piano leg when it again appeared to rise. The result was another convert to Spiritualism, "and the depth of his conviction was only equalled by the unusual weight of the evidence on his understanding." I trust that the weight of evidence will yet convince Brother Chaney that the bipodroming or hallucination theories will not explain all the phenomena of so-called materialization.

Santa Ana, Cal. D. EDSON SMITH.

The Mrs. Patterson Trial.

Very many comments have been made through the newspapers on the course pursued by Judge Arnold in the case of Mrs. Patterson. The case is, in fact, a case of a woman who was convicted in the criminal court of this city for practicing medicine without having her name registered in proper form in the clerk's office. Of course the crime was not *malum in se* but merely *malum prohibitum*. Many of these remarks in relation to the Judge are wholly unwarranted. Judge Arnold is an upright, honorable man, a good Judge, and about as free from prejudice as any man on the bench. Pennsylvania. The whole trouble arose from an improper selection of counsel on the part of Mrs. Patterson. In this she was exceedingly unfortunate. If Mrs. Patterson had selected almost any of our criminal lawyers possessing good common sense, judgment and prudence, she could have been acquitted in 15 minutes. A truthful statement made by counsel that she was guilty of taking the small fee for a prescription without knowing that she was doing any harm, and appealing to the liberality or mercy of the court and jury, accompanied with a promise that she would sin no more, ninety-nine chances out of one hundred are that she would have been set free. But a defense in a braggadocio style, with an offer to put the Bible in evidence to prove that Spiritualism is true, with many other things equally as foolish, together with speeches an hour long, full of froth and nonsense, was enough to convict any one of any crime. The truth is, the course pursued by her attorneys in selecting a jury, convicted Mrs. Patterson before a word of testimony was taken.

Just think of placing Spiritualism on trial—not a party for a small offence—in the present condition of the public mind; not one jury in ten thousand would have done anything else than the jury who tried Mrs. Patterson.

There are other cases pending here and we would most earnestly say to the parties, "Select counsel who stand at the bar as lawyers,"—men of judgment, prudence and intellect, and neither the Judge nor jurors would exact the "full amount of the bond."

Philadelphia, Pa. COMMON SENSE.

The Form of the Journal—A Dream.

Every week the JOURNAL becomes to me more and more dear. The better we become acquainted, the more I feel that part our social relations. Never since I became a reader of it, has a year passed but there was at least one article worth to me a whole year's subscription. I have wished a good many times that the JOURNAL was in a more convenient form for preservation, so when I read the suggestion for a change, it met my hearty approval. But whatever the form may be, long may it live. No. 5, of March 29th, contained a very interesting discourse by J. J. Moore, on the especially interesting, as I have had for a number of years a firm belief that man would eventually attain a high state of moral perfection, but just how it was to be brought about was more than my feeble intellect could determine.

While yet in the shadow and darkness of materialism I had a very extraordinary dream. Although I was not in the habit of attaching any importance to dreams I must admit that it had a great deal to do in directing me towards the investigation of Spiritualism. In my dream I made a prayer (rather singular for me as I had no faith in prayer), and I finished by saying, "May I be free from materialism and be closer away, and all men will talk one language, believe in one religion, and be interested in one common brotherhood." Some one responded "Amen," and added: "But do you think that time will ever be?" I answered "Yes, just as surely as daylight follows darkness." When I awoke and thought it over it looked like a very doubtful prophecy to me, but since then I have been in the light. I have been hopeful, as this discourse which although to some may seem visionary, to me is sublime.

B. F. HOTT.

Greenwich, Kan.

The first iron boat is thought to have been built in 1770, on the River Ruse, in Yorkshire. It was fifteen feet long, and made of sheet iron.

A Dog Whose Spirit Should be Immortal.

The dog story copied yesterday from the New York Sun, which printed it conspicuously on its editorial page, with names and localities given, and with names to verify the statements, is a narrative of the extraordinary conduct and reasoning power of a dog in Brooklyn, N. Y., at a time of disaster and emergency. The dog, who was named, was an intelligent animal, and was the property of a man of large, far-dressed establishment of that city, which was destroyed by fire Wednesday night last. Two of the employes, Jacobs and Mendel, were sleeping on the upper floor at the time. The moment the dog discovered the fire he rushed upstairs to their room and tried to awaken them by barking. Not succeeding in this he pulled the covering off from Jacob's bed and finally succeeded in arousing him. He started for the lower floor in a dazed condition, the dog following him, but the street door was locked, and the man could not find his key. The dog was equal to the emergency, however, and by his prolonged howling attracted the attention of the crowd, who broke open the door and rescued the man. The faithful dog's work was not accomplished yet. He remembered Mendel, and dashed upstairs through the smoke, found him nearly suffocated and unable to help himself. Rover lost no time, but seizing him by the shoulder dragged him down stairs and out into the street in time to save his life. Both rescues were witnessed by hundreds of people.

The extraordinary performance of this faithful and courageous animal will inevitably suggest speculations which lead a long way from the attributes of the animal world to we generally understand it. It is absurd to say that Rover was guided by instinct as instinct is usually considered. If the situation had been a natural one, if it had involved a matter of food, shelter, or comfort, or anything pertaining to the natural dog life, it might have been called instinct. It was a situation outside the natural sphere of the dog. It required the exercise of reason, reflection, memory, and prompt and decisive action. Instinct would have impelled the dog to rush out of the building and save himself. He reasoned as a man would have reasoned, and he acted upon his decision better than most men would have done. Now, what is to be the future of this dog who has displayed as much mind, heart, and soul as most persons possess, and a good deal more than some? If a man by virtue of his possession of reasoning faculties (for without them he is lower than any animal) is going to live forever, why not a dog who has displayed the same intelligence and powers of reason and reflection? If this dog with his reason is doomed to perish, why not man with his reason also? How is the question of divine, not of Occident, but of the East, to be solved? Occident, by there are thinkers, like Joseph Cook, who will admit the possibility of an animal heaven, but most Christians will stand aghast at such an idea.

Of course the subject is purely one of speculation, but it is on the side of reason, of consistency, and of justice that the higher animals should have their reward hereafter. No faith in ever hereafter, but a present and uncomplaining, and suffered so continuously at the hands of stupid, cruel, brutal drivers, far lower down in the scale of animal creation, than the horse. He works on to the end and drops in his harness, or is shot to relieve him from further suffering. Is there to be no reward for this faithful, pitiful toiler? If not, how is the idea of eternal justice to be satisfied? Of course it is hard to draw the line. There are but only horses and dogs, but elephants and even hogs, who surpass many men in intelligence. There are rats and beavers as proficient in civil engineering as any graduate of a polytechnic school. Even ants and bees in their community display more sense than the anti-poverty fanatics of the McGilvray-George school. There is many a crow, jackdaw, and parrot who could give the shrewdest man lessons, and no creature has ever more artful or enquiring than the bird of Paradise in the springtime. The world at present seems to be coming round to the idea that eventually all men are to be saved, although in comparison with animals there are some men, and women also, who are not as much entitled to salvation as the animals. If the Hottentots and Digger Indians are all going to Paradise, what chance have the dogs and horses? If the two-legged brutes who have infested this earth and made it a hell for their fellows can pass St. Peter unchallenged and enjoy an eternity of felicity, why should not the four-legged ones, their superiors in every sense, be shut out? Why should they be doomed to perish utterly, such much human refuse be awarded indefinite happiness, and what chance have the dogs and horses? The Bible never ferried the ghost of horse or dog across the Styx—if never a bird sang on the trees of life, or a butterfly fluttered among the asphodels?—Chicago Tribune.

Did Pharaoh Perish in the Red Sea?

To the Editor of the Commercial-Advertiser: I see that Judge Apple is an interesting contribution to the current literature upon the identity of the mummified remains of Rameses II, the Pharaoh of the oppression, attempts to reconcile the discovery to the common belief that this Pharaoh was drowned in the Red Sea while pursuing the children of Israel in their flight from Egypt, by asserting that the Pharaoh of the oppression was not the Pharaoh of the Exodus, this latter Pharaoh being Memphis II, a son of the great Rameses, and that the remains were not found with the others unearthed by Maspero. There appears to be no question, aside from Judge Apple's assertions, that Rameses II. lived to nearly 100 years of age, and that he was the ruler of Egypt at the time of the Exodus, but is there any authority to be found for the general belief that he was drowned in the Red Sea, or that he died any other than a natural death? Does the Bible anywhere state that Pharaoh was so drowned? In the fourteenth chapter of Exodus, which tells the story of the flight of the children of Israel and the pursuit of the Egyptians, it is narrated that Pharaoh and his hosts, when they overtook them, camped by the sea. Then the Israelites passed through the sea on dry land, and the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's chariots and his horsemen. The Bible further on we are told that "Moses stretched forth his hands over the sea, and the waters returned and covered the chariots and the horse and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." In the succeeding chapter: "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, 'The Lord hath slain Pharaoh and his army, and hath drowned him in the Red Sea.'"

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea. Pharaoh's chariots and his horsemen were thrown into the sea.

Tests of Spirit Presence.

Large audiences gather every Sunday evening in the Brooklyn Museum to listen to John Slater. Here are some of the "tests" he gave one Sunday lately.

Mr. Slater—An influence comes over me from a man who is in the spirit land. He was a thinker and a writer. He wants me to say to a man in the spirit land, "Tell him that he will accomplish the work from which I withheld him and which he desired to do. But I must receive more strength as a spirit than I have at present before I will be able to give him any material help." I am talking to you, sir (snapping his fingers and pointing), to you! You the middle aged gentleman recognized the test and said so.

Mr. Slater—I feel a very strange influence now, as if I wanted to laugh and cry at the same time. I am talking to you, (pointing to a lady dressed in mourning). Was I ever in your house?

The lady in black—No, sir.

Mr. Slater—Well, I can see you there sitting in circles for spiritual development, and I say to you go on and you will prove the continuity of life. Just now you are in doubt and you don't know whether there is anything in this Spiritualism or not. Is that right?

The lady—Yes, sir.

Mr. Slater—The last time you were here I gave you a test which you did not recognize. It was unsatisfactory and you said so when you were getting up the stairs to go to New York. I am speaking to you, sir.

An old gentleman said: "That's correct."

Mr. Slater—Well, you are building a boat in Greenpoint, so the spirit tells me. You have been a busy, active man and have now determined to take it easy.

All correct," said the old gentleman.

Mr. Slater—The next impression I receive is that of a lady who wants to get married. [Laughter.] Maybe they all do that. [Laughter.] I say to this lady I have got to you. [Laughter.] I mean I know all about you, and I will say to you that it is all very well to get married if you know whom you are marrying. I am talking to you (indicating a gray haired lady, dressed in black, who sat in front seat). When you came here to-night it was your intention to put a photograph of a gentleman in your breast, but you forgot it. It is the spirit of that person who is now talking through me. The initial of the man whom you are talking of marrying is J.; and his name is Joseph. The message to you, lady, is to keep single. The man you think of marrying is not the lady that (snapping his fingers).

The lady to whom this was addressed smiled in an embarrassed way and told Mr. Slater that he was correct in regard to the fact that she was on the verge of matrimony. She knew nothing about the photograph, though.

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
DEVOTED TO
THE ARTS, SCIENCES, LITERATURE
ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII.

CHICAGO, JUNE 11, 1887.

No. 16

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Life and Death. Seances With Mediums Who Have Been Exposed. Unitarianism.
- SECOND PAGE.—Evolution. Blasphemy. The "Melbourne Age" on Spiritualism. Origin of Species.
- THIRD PAGE.—Woman and the Household. Spiritualism in Brooklyn, New York. Miscellaneous Advertisements.
- FOURTH PAGE.—Ecclesiastical Intelligibility. The Poor-Rich Class. Indian Surgery. General Items.
- FIFTH PAGE.—La Revista Espiritista. A Successful Lecture Season at Providence. Tests of Spirit Power. The Young People's Progressive Society. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—My Days—My Girls. Decoration Day—1887. Preaching after Death. A "Joan of Arc" Celebration. The True Salvation. A Communication from Mrs. Clara A. Robinson. Crossing the Red Sea. Henry Ward Beecher. Methodist Anti-Tithe War in Waiver. Stone-throwing in Australia. Hospital for the Future of Spiritualism. Sensation Under an Anesthetic. Seances at Mrs. Steadfast Gray's. The Danger of Outlets. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—My Little Bo-Peep. It Will be All Right There. Dr. Slade in Belgium. "Filled to Overflowing." Miscellaneous Advertisements.
- EIGHTH PAGE.—He Belonged to no Church. Onset Camp Meeting. Monasticism among Spiritualists. Dr. Henry Slade in Belgium. "Through the Gates of Gold." Miscellaneous Advertisements.

LIFE AND DEATH.

WHAT ARE THEY?

A Lecture by Rev. E. P. Powell.

If you will open any Biology or other work that involves a scientific definition of life, you will invariably find that not anything can be said to live which does not have the power to die. In fact, it lives only as it dies. Death is a faculty or attribute of life. Not anything has an honorable self-existence that lacks the power to decay. A definition of life is:

1. The power to take up matter and assimilate it and thus grow, or sustain growth.
2. The power of steadily wasting matter after it is used.

Partial or steady death is an absolute qualification to living. So the loss of substance is made up by assimilation, and assimilation is as constantly balanced by destruction. Life, then, is the wise balance between growth and decay. If you could not decay, you would cease to live as promptly as if you could not assimilate. All dead things, like crystals, differ from you in this: they grow, but they cannot die; they, therefore, cannot live. A grain of salt may become a lump of salt, and then a grain again; it has not lived or died in the changes. You eat, and what you eat you transform into blood, then into tissue; at the same time you burn up in your body a large amount of material to secure heat and perform motion. This is dying. Every step you take is at the expense of a fraction of life. Every song you sing is by the waste of a part of your existence. You write, speak, feel and pray at the cost of life. To live is to die. To live grandly is to die rapidly. To be a power is to be a quick decay. To live well is to die harmoniously. To live grandly is to perish grandly. The orator who thrills you does it with his life. The more perfect the life the more rapid the death. Conversely, life can only be complete that works accurately and dies rapidly. So a man may be alive, and yet not alive as his neighbor is—alive to some things only, and dead to others. You probably have not yet come to life in relation to more than a fraction of the universe about you. Not being able to assimilate a thought, you cannot use that thought, and are not yet alive to it. You cannot eat a certain food because you cannot get rid of it. You cannot destroy it, and, therefore, cannot make it contribute to life.

Organisms may be supposed vastly more alive than any existing human being—but more alive only as they are able more grandly to carry on the process of dying. It was his ability to die that made Emerson superior to his cloddish neighbor. The brute man dies as a brute dies, and he, therefore, lives only as a brute lives. A big truth, a scrap of the poetry of nature clogs him. Taken into his eye or ear, they cannot be made to die into a clear joy or a more harmonious course of action. He cannot, therefore, broaden his life with them. The intellectual man dies in brain action; but he therefore has brain life and power. The last thing a man should seek to escape from is death. He has no other attribute equal to it. That which one should dread is to stop dying. You may fairly say that the true object of ambition is to reach, not a deathless state, but one in which living is broader because dying is more harmonious.

Carry the thought into morals: Jesus applied it in a paradox. He that dies to himself lives in others. He that would save his soul, must give his soul; or, he that would

save his life shall lose it; but he that would give his life shall save it. Here the equilibrium between dying and living is carried over into morals. You are alive in the higher sense of joy in generous work just in proportion as you give yourself to others. Howard lived; Miss Nightingale lived; Wilberforce lived; John Brown lived. In a sense they could not have lived in selfishness. Can you compare the life of Garrison as it was with the life of Garrison if he had never lifted his hand for the slave? Can you conceive what Jesus would have been had he lived driving nails like his father and holding the creed of his mother? A narrow believer and a builder of houses; one of a million more like him. But his life he lifted out of this, and by giving himself to truth and to the poor, he lived so greatly, so richly, so deeply, that some have called it a God's life.

The emotional man lives in praying and singing, which is only a way of wasting his energy. What he calls the joy of religion is his way of dying. When highly charged with vitality he prays with terrible energy, and while fancying he is pulling down God to his will, he is simply dying. He loses a part of his strength. It is no wonder if at times, in the ecstasy of his effort, he loses the equilibrium of existence and dies altogether. Nor is it surprising, when understood, that the final throes of life in a person deeply religious, who has made it his prime business to die daily in prayer and praise, is no wonder that his final throes shall lose his agony in a shout of glory, and his death scene be very much like one of his prayer-meetings. All this you can make out of a death-bed victory, the glorious death of a saint, when the heavens open and he cries victory, is that his dying is all concentrated in one direction, on one idea, and that idea is intensely alive; it blazes up into a glow of brief magnificence. On the other hand, the drunkard concentrates all his dying in the last hour on the one gross indulgence of the flesh, and his last flash of life is accordingly; the nerves burn, the stomach is on fire, the brain blazes, the senses live for one last scene; he sees demons, horrors, and the balance between living and dying is at once and forever destroyed in an act of indecipherable agony. It is possible for one to die on a cross with a shout of joy; it is not possible for the life that is sensual to end its dying in any scene of victory.

A great joy is only a very rhythmic and happy process of dying; and a very great joy sometimes closes up dying and living at once—it is too rapid death.

Nearly all disease, instead of being a difficulty with living, is a difficulty in the way of dying. The food that disturbs digestion, poisons the blood, clogs thought and enfeebles both body and brain, is food that the stomach cannot get rid of, cannot use and send to waste. It is simply so much extraneous matter filling up the passages of the body and clogging the vital machinery. A severe cold is simply the closing of the passages through which the dying material is ejected. Dyspepsia is the failure of the stomach to prepare for assimilation the material gathered in it.

Now note that life must be looked on as the sustenance not only of an individual existence, but very subtly involved in this individual is the past. It is a life that repeats and sustains the life of old individuals. The father physically is repeated in his son, and all the past is a flow of life which has flowed through thousands of organisms, and never has ceased to be life. All the generations of humanity are linked without a break from first to last of so much as one minute. Each body grows out of another body, as a bud grows out of a tree. The functions of Adam are the functions that still operate you. So you see life is something bigger than the existence of individuals; it is a vast unbroken unity, of which we appear as representatives. In this continued life, which itself flows from previous and eternal life, there is present not merely a repetition of one life form, but in the tide is a propulsion of a sort that we call evolution. Life appears steadily in higher forms: the life of to-day is a larger, more complex affair than it was a million years ago.

So also involved in life is all the future. Very subtly there is to-day in us a tendency not merely to assimilate, to waste, to reproduce, to act, but there is an unconscious tendency to higher physical, mental and moral forms and contents of life; nor is this wholly unconscious. We contain in us the potency of Paradise, and a will to make it. There is no conceivable, no expressible height of existence, no glory of life that it will take millions of years to reach, but the potency of that life is in us to-day. The nineteenth century after Jesus was germinally in the nineteenth century before the huge Saurians dragged their slimy folds through the hot seas of antiquity. So the nineteenth century after Darwin is germinally in you and me. Here life appears in a light that must be considered by us before we cry out for perpetuity of our individual selfhood.

We can now easily take one more step in considering this subject. We have seen that life is one flow, one tide, one fact reaching through vast ages of time with a unity of act and unity of purpose. We have seen how utterly unlike the living is the lifeless—the thing that assimilates and dies to that which is made up by mechanical force and ended in the same way. But on this globe life had a beginning. How did it originate? Is it a phenomenon of the lifeless? Did it spring from that which does not live? We have not the least evidence of that sort. It is more

rational to suppose life to have sprung from life. Science avers it could have originated in no other way. Then we are faced by this magnificent suggestion: is all life as it is and has been and will be on this globe, or anywhere else, only the expression, or, as we may say, the heart-throb of life that is eternal? Is there really no such thing as death? Is the universe alive? Is what we call death only change, only forms of progress? And is that life, or that eternal change, that embraces us, and embraces all life, is it the only God?

How, then, shall we define life? It is the one single and only fact of the universe—it flows out in infinite ways. It is the life in us. In God we live.

What, then, is that process or event in our career that we have been accustomed to call death? It is but a process of the eternal life, the God in whom we live and have our being. Does it bring our conscious existence to an end? Are we plunged back into the unconscious life of the universe and lost to ourselves? Of course not lost to the universe.

It comes, then, a living question how to carry on our daily dying wisely; in what way to waste ourselves for the most real profit for ourselves and others; for we shall live grandly only as we die grandly.

Everett, in his address at the funeral of Longfellow, said: "His age was as beautiful as his manhood and youth. 'Morituri Salutamus,' that marvellous poem, is, perhaps, the grandest hymn to age that was ever written. It is no distant dream, as it was when those sounding Spanish lines fell from his pen. He feels its shadows. He feels that the end is drawing near. But there he stands strong and calm, with sublime faith, as at the first. He gathers from the coming of age, from approaching night, not a signal for rest, but a new summons to activity. He cries:

"Is it too late? No, nothing is too late, Till the tired heart shall cease to palpitate."

And so he takes up his glad work again, and I think more of his sweetest and deepest songs date from his latest period. His was a calm, loving age, full of activity, confidence and peace.

The child cries as soon as it is born, "Man never gets beyond the instinct. In hours of anxiety or in his higher moods he yearns with longing toward what he calls his Father. Now, laying aside all the influence of superstition and the craven influence of terror, there is still something here to account for. I cannot see that it is less than an instinctive feeling of life for life. Where it came from is perhaps not so easily answered. The primitive man evidently had it in strength. It is none the less the strongest propensity of the highest culture. Cretaceous and Emerson are equally subject to the innate tendency. It is a coarse or a refined passion according to the make up of the man, yet it is never lacking. The tide of life that has evolved man is never quite lost to its source. Father and child are one; they instinctively love. The Universal Fatherhood is felt in the sonship everywhere and there is a mutual seeking and loving. This explains the universality of prayer. Under the gross beggary of prayer there lies a deep instinct for God.

Nor must we overlook that so far as instinct of this sort is concerned, early man was nearer the causative life than we are. What we determine by higher processes of reason he felt.

Not one religion worthy the recognition has existed that has not worked out the problem of life on the side of hope as ending in a state of painlessness and peace. Now we know that such a state is not in any way like the active condition of this life, because in nothing is struggling more fertile than pain. All doing involves undoing; all moving involves disturbance; all activity involves change, so that no good thing in this life can be or is ever permanent. The babe grows up, but by growing grows out of your arms, and out of your house, and you grow apart. The final demand of life is that you shall die. You die to give others life. It is altogether a process of feeding on each other.

On the other hand a state of painlessness can only be possible in a state of inactivity, or in a state of unconsciousness where you have either become absolutely dead, or your living is absorbed into the unconscious universe. Hence the hope of orthodox religion is not eternal personal activity which necessarily involves continual death and change.

Happiness, then, must be sought either in one of two things: the activities of living, which are also the activities of dying; that is one must find his joy in change, not in permanence; in dying, not in stability; or he must seek it in escape from change, which is no more nor less than escape from all living.

Is there not in nature a subtle principle that whoever in any way seeks selfish ends makes a total blunder—that self can never be happy except in its relations and all relations to all others? No-being can alienate himself in his seekings in the slightest degree from any other and so attain happiness. For a single soul's happiness to be an accomplished fact while one other soul is miserable, would be impossible. So Asoka, the Buddhist, saw and said, "I will not accept Paradise while one remains in misery." Any attempt to be selfishly happy is at once punished by the misery always involved in selfishness. Life must go on together—what ever salvation there may be from the misery of existence cannot be attained by trying to escape from the crowd and be saved individually. It is a law in every direction. Vanderbilt cannot shut himself in to enjoy

wealth. Calvin cannot be shut up in Heaven while Servetus is out, for the self-seeking of Calvin gnaws at his heart strings if he be honest; and if he be dishonest he is a liar even when he says he is happy. There is no breaking up the family, the life family. Out of unconsciousness we came into existence; we must work out the problem of existence together. Tim the Tinker and Croesus; Jack Cade and Bacon; Satan and God.

But if in this phase of life we cannot attain the goal of peace, and if in another the goal of painless rest can only be the cessation of living altogether, what hope have we?

This, to cease struggling for individual salvation from the troubles of the life processes; to become content that the God Will shall be our will, to make the Universal Cosmic Purpose our purpose; conform our desire to the desire involved in Nature. What then? You have ceased your petty strugglings for selfish ends, which have inherently the misery of so many others and never escape misery for yourself.

Now, ordinary religion is a struggle to escape, to get away from the troubles of existence. Reason requires us to give up the desire to escape; on the contrary, to become reconciled to life and whatever life is, that is death, and the processes of life, which are pain and change.

Is there, then, no end, no escape from the dying but to escape from the living? None whatever, for living and dying are one.

Seances With Mediums Who Have been Exposed.

To the Editor of the Religio-Philosophical Journal:

I see by your paper just received to-day that Dr. Wolfe gives an account of some seances he attended at the house of the Rev. Mr. Morris, of San Francisco, where Mrs. Crindle Reynolds was the medium. I do not propose, as the Doctor says, "defending her"; I only wish to say that she "appeared" to me, as she did to him, to be a genuine materializing medium. Some few years since, while visiting the Pacific coast with the Knights Templars, Mrs. C. L. V. Richmond and her husband, and Mrs. Conner (with whom I was stopping), and I, attended two of her seances in the forenoon, no others being present. The room was on the lower floor. The cabinet consisted of a curtain hung up in one corner of the room, with nothing behind it but the plastered wall. I do not intend to give an account of these seances in detail, but will say that they were perfectly satisfactory to all present. There were a number of persons who came out from behind the curtain from the toddling little child just beginning to walk, and the prattling little girl about three years old, to the full-grown man, all looking and talking as natural as mortals. We handled them and kissed them, they seeming to be flesh and bones like mortals have. I know there could be no confederates. The room was light, the door was locked, and we sat just out side the curtain, which only separated us from the medium. There was one phase that I had never seen before or since. There was a young lady who claimed to be the daughter of Mr. Miller of Brooklyn, N. Y., who came out, and conversed with us, after which she was elongated until her head nearly reached the ceiling of the room, thus filling the space from the floor to the top of the room. I will quote again from Dr. Wolfe and say that "The materializations were genuine else I have never seen any."

While upon the subject of "exposed mediums," you will permit me to say a few words in regard to seances I have had with some of them? First among these are the Holmeses. I never met them but once, which was in Philadelphia while I was attending the Centennial in 1876. Such was my prejudice against them in consequence of the "Katy King affair," that I had resolved never to attend one of their seances. My spirit wife said to me, "I want you to go and see the Holmeses to night. You may see some one whom you will recognize."

I went alone, perfectly incognit. Some time before the seance was commenced, I examined the iron cage in which Mr. Holmes was locked securely. There were some twelve or fifteen forms came out and were recognized by their friends, with whom they held conversations. There were only two that I recognized, one of whom being Bishop Booth, an Episcopal Bishop, whom I knew very well. When he was the commander of this department during the war, his headquarters were in the Methodist Book Depository under my charge. We met frequently while we were in such close proximity. He had laid aside his confederate uniform, and taken again his Episcopal surplice, looking about as natural as I ever saw him. John King I had seen and talked freely with in London, in 1873. I don't think I ever saw any one with features more marked than his. I had seen his picture, and recognized him as soon as I saw him. He carried his light, by which the picture was taken, floating above us, and talking first to me and then to others. When he came out that night he looked just as he did in London. I think I was the only one with whom he conversed that night. In the conclusion of our conversation I said, "Mr. King, can't you show yourself as you did with Mr. Williams, the medium, in London?" He said: "The atmosphere of England is much more favorable for materialization than America. It is very warm to-night and the young man Holmes has been up several nights, and we are not doing as well as usual." When he took my hand to bid me good-bye, it seemed to be almost broken. I

never had such a farewell given me. Mr. Holmes came out of his locked iron cage. The company insisted on Mrs. Holmes going in the other room of the cabinet. She objected, but after much persuasion she took a seat inside in view of the company, and a good light. Soon a girl looking about twelve or thirteen years old stood by her side, which was said to be Katie King. I do not know who it was, but I do know that it was not Mrs. Holmes, who is a very large woman, and this form; if mortal, I don't think would weigh more than 80 or 90 pounds. I went up to her and had some conversation with her, after which giving me her soft little hand she said, "God bless you," and thus ended what I considered a genuine materialization.

Mrs. Bliss is another one of the "exposed mediums." I was present the second time she ever went into a cabinet. It had two doors entering into two rooms. The one into which Mrs. Bliss entered was locked. Some twelve or fifteen forms of men, women and children came out of the other room, walking round among the company, most of whom, I think, were recognized. I met with her frequently while I was lecturing in Philadelphia in May, 1878, and at the camp meetings afterwards at Neshaminy Falls.

I was with Mr. Hazard after the expose which attracted so much attention, while he was testing Mrs. Bliss thoroughly under strict test conditions—no one present but myself. We were fully convinced of the genuineness of her mediumship.

Last, but not least, William Eddy; with this notorious medium I witnessed the grossest fraud at Lake Pleasant Camp Meeting, where he evidently tried to palm himself off as a materialized spirit. There was a large crowd, our old friend, F. W. Evans, the head among the Shakers, acting as chairman. It was the grossest imposition I ever witnessed, and at the same meeting in the day time I attended one of his seances which I know was genuine materialization. E. V. Wilson, looking as natural as in earth life, talked with me for some time, and gave a test to a lady who he said had a son standing by her who had a broken nose, which she told me was true.

Mrs. Wells, among the last of exposed mediums, attended our camp meeting last year, and I learned that her seances were very satisfactory. I attended only one of them. Mrs. Kate H. Robinson, whom I had known for a number of years in Philadelphia, came out and talked to me for some time, making a voluntary promise to help us in the South. Mrs. Wells gave seances at Cincinnati at our recent reunion there. All that I heard of her seances was very satisfactory. I hear that she expects to be at our Outlook camp meeting in July. Mrs. Thayer was at the meeting in Cincinnati. On the platform, in the presence of nearly a thousand people, after the double seances had been shown to the audience, they were held by Bro. A. C. Ladd, of Atlanta, and myself. Mrs. Robinson gave a communication, confirming her promise made to me at Mrs. Wells's seance at Outlook.

I have long since come to the conclusion that whenever money is received, and any one requires it, every seance for materialization should be under strict test conditions, and that every one must be judged upon its merits, and if fraud is established beyond a reasonable doubt, the perpetrator should be punished to the extent of the law for obtaining money under false pretenses.

I believe also that the company should be tested as well as the mediums; that there are many persons attending seances who should never be permitted to be at them, because of the bad influence they bring with them from the evil spirits that come with them. I am yours for truth wherever found.

Memphis, Tenn. SAM'L WATSON.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

First Part.

Large bodies are not the only things that move slowly. There are small bodies that take as much time to "get there" as the most bulky forms. The cloth will be behind the elephant when it comes to a race. The Catholic church, the largest Christian body in the world, is moving faster than the smallest Christian body. Father McGlynn is giving promise of development in his church that if it is overtaken with no untimely frost of indifference, will make this independent priest the real follower of William Ellery Channing and the first true successor that prophet of the ages has had since the days of Theodore Parker.

What do I mean? I mean the Unitarian body, that has been priding itself upon its blood and intellect, has failed to do the work that Channing left it, and the old conservative Catholic church, being in the tide of progress, has swung in ahead of Unitarianism, and is now, in the heart of McGlynn, showing itself more in earnest at the friend of man than the little modern body that was born of the humanitarianism of Channing's great soul. Of all the Christian sects the Unitarian has done the least to prove itself an active power of God, or even power of man in the world. In its infancy it had brave men who fought the most remarkable theological war of modern years, and won it dearly in behalf of both God and man. But their successors drove stakes and drew lines, built churches and aimed to make themselves "respectable" (Continued on Eighth Page.)

For the Religio-Philosophical Journal.
EVOLUTION.

The True Spiritual Philosophy.

BY ALFRED A. GREEN.

In attending meetings of Spiritualists, I have observed and concluded that the most ignorant, prejudiced and unphilosophical are those who deride and condemn the sacred scriptures. In their concealed ignorance they assume Christians and all outside of the so-called spiritual meetings are poor, ignorant, deluded people.

If these blinded bigots had a little love and charity in their souls they would discern Spiritualism everywhere, but especially would they understand that in our day, as in the days gone by, the greatest advance in science has been made by those who have had a profound veneration and respect for the sacred scriptures; and I predict that the success of your JOURNAL over all other similar papers, is owing to the fact that it has not yet descended into that low, scurrilous abuse of the bible so characteristic of other papers whose editors set up modern Spiritualism as a religion, *per se*, in opposition to all others.

In our day and generation, next to Spiritualism the great question of the age is evolution. Those who believe in evolution may be divided into two great schools: first, those who follow Darwin, Spencer, and who believe that all the higher forms have proceeded from the atom, monad or protoplasm, and those who hold the Spiritualistic doctrine which may be stated in this way: that every form is a succession from a prior form and substance, and contains within it all prior substance and form.

The spiritual philosophy teaches that spirit is prior to matter, and that this great truth is universal, so that if we want to ascertain the true theory of the different solar systems, including suns, planets, satellites and everything therein, we must study them not alone from nature or the material side, but with our souls or spirits in rapport and harmony with those who live in the great world beyond; study these grand themes from the spirit side also.

The great seer, Emanuel Swedenborg, teaches that there is a Divine Spiritual Sun, and from that proceeds all the suns and solar systems in the universe. Taking it for granted that such is the case, what follows? Our solar form proceeds from this central form, and is the exact expression of the Infinite Divine Form, and all that we have in our natural earth must likewise have first proceeded from spiritual substances; thus our threefold atmosphere—aura, ether, air—must have proceeded also from similar corresponding spiritual atmospheres.

It is difficult for the ordinary mind, and utterly impossible for many to comprehend this without some knowledge of degrees discrete and continuous; for the present, let me readers understand that a discrete degree in the spiritual as in the material, is like a dividing wall, or as the fine divisions in an onion; while the continuous degree is like light shading off to darkness, or of heat radiating to cold. Neither will it be possible to understand this matter without bearing in mind that there is no substance or thing created either in the spiritual or natural worlds without their corresponding forms.

Nevertheless the law that I am trying to enunciate will forever hold good, namely: that one degree of forms proceeds from the next higher degree; thus any and all forms in this natural world contains within them the prior forms, and are held together by spiritual substances in the same way that our threefold atmosphere of aura, ether and air are held together, although divided by discrete degrees.

So far I have treated of created things from above downwards; but in the creation upwards, we shall assume matter as a basis, and even here we shall find that the law laid down holds good in the producing of a series of forms; from upwards downwards they run to infinite variety, while in the ascending scale they tend to one form, the human, and thence to the Divine-Human, the Infinite and Eternal-Grand Man. The wise ancients had a clear perception of creation, hence they established a doctrine that has come down to us in the declaration "That man is a microcosm of the universe; the kingdom of heaven is within you."

The science of our day tends gradually toward confirming on a lower plane the maxim of the ancients. The study of man through the microscope from conception to birth, particularly the brain through its earlier formations, shows successive changes from the lowest animal forms upwards to the highest animal, the human, but the human child at birth, so far as its mind is revealed, it virtually has none—it is a blank, or a receptacle ready to receive instruction; it only knows at birth how to suck and this it acquires in the womb. How different is the animal; at its birth it has all its instincts and faculties fully developed; true it can be in a measure improved, but its education ceases with its death; it is not immortal; on the other hand the education and the perfecting of the human being can be carried on forever, for it is immortal.

That man is an epitome of the universe has been upheld by the wisest of men in all ages. Stallo said: "Man is the complex of all organisms." Novallis says: "Man is the systematic index to nature." "Had I met the world in my soul from the beginning I must ever have remained blind with my seeing eyes, and all experience and observation would have been dead and unproductive. I believed that man was the pean of creation."—Goethe.

The great seer, Swedenborg, and the greatest man of any age, has told us that "All the arcana of the world of nature are deposited in one man." Our own Emerson had a glimpse of this great truth when he wrote: "The world proceeds from the same spirit as the body of man." "That the world is mind precipitated." What follows from all this, but the recognition of the great truth written upon the temple at Delphos meant the same thing. "Man know thyself;" therefore to know and comprehend man is to know and comprehend the universe. The first things formed in the progressive state of man from conception onwards have their corresponding development of forms in the natural kingdoms.

What is the correct idea concerning priority in the three kingdoms called mineral, vegetable and animal? On this subject philosophers have differed in all ages, but in all cases of this kind I appeal to Spiritualistic teaching. In the spiritual world there is a direct creation and perfection of forms, created out of spiritual substances, or what there appears to be atmosphere and earth; then the lower or inferior forms appear to those below as if they came into existence spontaneously, but the wise among them understand how vegetables, flowers, animals, hills, valleys and scenery of every kind appear so suddenly, and although the writer has been instructed upon this subject, yet he is reluctant to introduce the modes of operation

at this time as it is a subject of such magnificent proportions he prefers leaving it for a future article, but for the sake of getting at the point of priority in creation there, to which our mineral, vegetable and animal kingdoms correspond, I state it as a fundamental truth that all things appear in the world instantaneously and perfect; consequently there is no apparent priority, for as time is not known there, only successive changes of state, no priority is visible to the spiritual eye. On our natural plane we can observe the gradual processes of creation, and to the merely natural philosopher it appears as if life had its commencement with protoplasm, but this is only an apparent truth the spiritual truth teaches there is only one source of life, the Divine, and that it descends through the spiritual world to the natural, filling everything with life in the natural kingdoms in corresponding ratio, each thing according to its form and quality.

The great seer, Swedenborg, relates that in conversing with an angel, as to the manner and order of creation, the angel said that he was instructed that the origin of creation on the earth was by "Divine Fiat." In another place, "True Christian Religion," N. 78, the angels said: "All those things are created in the heavens in a moment by God, and they subsist as long as the angels are in a state of love and faith as to thought; and that instantaneous creation evidently testifies of similar things in the natural world." Now, how did natural creation begin on our earth? Our people want to know it rationally, to understand it without relying upon the word of the angel. What does science teach to day? And what does geology teach? And is there an irreconcilable difference between the teachings of the Bible and science? The spiritual theory teaches there is no conflict between the Bible and geology, and if this can be established, what will be the result? Will not Spiritualism be greatly exalted and called the mother of all science? Undoubtedly, for if through her teachings the law laid down by Swedenborg, that all the visible universe is but a type of the great spiritual universe, and that spirit is prior to matter, surely we have the key for unlocking and opening to mortal vision the hitherto unrevealed secrets of not only our own globe, but the arcana of the universe, and we will then begin to realize somewhat the meaning of the words of our Divine Master and Lord, when He exclaimed, "There is nothing hidden that shall not be revealed."

As already outlined there are two distinct methods of studying evolution, namely: from above downwards and from below upwards; it is to this latter method I more particularly invite attention in studying the progress of forms as they are opened to us through the science of geology, and in so doing I have found a great truth confirming the spiritual teaching upon the same subject; it is this: Geology teaches that since the dawn of life upon our globe as represented by the fossils of the Cambrian and Silurian eras and following the forms of the old Red-Sandstone period with its fishes, then through the Coal epoch with its frogs and scorpions, still climbing through the Permian and the Oolite periods, where we behold the mighty reptiles dominating over everything in that age, and thus ascend to the next grand strata of the Chalk and Tertiary period with its great birds and quadrupeds, we finally come to the foundation upon which is based the human being. All the previous foregoing formations, representing the very lowest things in man, existed and were called into existence in successive order so that man might exist, and then came the first rude, coarse, low, brutal human forms; these were the human beings, or we might say the human beasts that preceded the people called Adam or the people of the Golden Age.

These different eras or epochs of creation as thus revealed through geology are the days of creation mentioned in the book of Genesis, and there is perfect harmony between the two records; but as they are both divine records, full of divine wisdom, only those who are divinely instructed are permitted to read them.

In the first creations, following the Cambrian system, called sometimes the Silurian, there is no sudden development of life. All the teachings in the rocks reveal to us that the growth of life is very slow, and is directly opposite to the theory of instantaneous creation. Each age of the earth reveals a corresponding rise in the scale of being, but all is gradual and progressive, yet divided by distinct degrees with a connecting medium between each degree; this will be found a universal truth running throughout all creation from the worm or sea-weed to the most gifted being or beautiful flower and majestic tree.

In the first or Cambrian age the animals have neither eyes nor ears, and in the next the plants are apparently flowerless and fruitless, and the highest animal of that age, the Trilobite, has faceted eyes that are immovable; no motion; no expression, but they served the purpose required in the dim light of the deep ocean; in the next great age through five miles of deposits, the animals have developed one sense over the previous age; before they were blind and deaf, but now they can see and hear, and so the gradual progressive stages run upwards until we come to man, the man-beast, for he did not become a man until there was breathed into him the breath of life, and then he became a living soul.

The Pre-Adamite race must have been of very feeble intellectual capacity, with strong animal appetites, instincts, passions; all their surrounding corresponded to their development; heavy, dense, murky atmosphere; heavy rains, no bright sunlight, vegetation coarse, dense, without flowers or fruit; no fine birds nor animals; great reptiles, some with wings; even the fish were all of the coarse kind, immense bivalves; no fine oysters or beautiful shells. In the mineral kingdom no fine earths bearing fine cedars yet existed; in the seas no pearls, in the earth no silver or gold, save in their rudimentary state: all these finer developments came into existence as man progressed; a careful study of geology proves these assertions beyond a doubt. How this creation of organic life began and progressed, has been the arcana or mystery that all philosophers have failed to unravel. John Tyndal, probably the most learned among chemists, in his work treating of "Heat as a Motive Power," uses language to this effect: "I like all my predecessors from Aristotle down, know something about the organs of life in the Kingdom of Nature; but when we come to treat of life in these organs, science itself tells us to halt and says: 'Thus far thou shalt go and no farther.'"

That there was a race prior to the Adamites or the predecessors thereof, admits of no doubt. The records of the rocks prove it, so does the Bible. See Genesis, Chapter IV, verses 16 and 17. When speaking of Cain, the son of Adam, it shows that he went to a country called Nod already peopled, and got married there; besides this the great seer, Swedenborg, in his "Spiritual Diary"

tells us about the low, inferior quality of these Pre-Adamite spirits, and speaks of them in "Arcana Celestia," 286, as a people who lived like wild beasts.

Thus there is a parallel progression and similarity in the story of man's development or creation from lower to higher forms, as revealed through geology and the Bible; but first it must be distinctly understood that spirit is prior to matter, and when this important fact is clear in the mind, remember what the greatest of all seers and philosophers, Swedenborg, has stated, to-wit: That the first chapters of Genesis contains no true history; that history commences with Abram; that the history of creation in the Bible treats of the creation of a spiritual man from the lower to the higher forms under the parable of a creation of the natural world. The reader will exclaim, "Why is it not so stated clearly in the Bible?" I answer, it is so stated, but the language in which it is written is divine, like the record of the rocks, and only those who can read who are instructed. Such was Swedenborg.

How life enters into organic forms and causes their growth, will now be considered. Our philosophers know something of the laws of natural influx, as the influx of natural light and heat from the sun into and upon all organisms that can be reached; but there is also a spiritual influx in which there is life, and it is this which fructifies and vivifies the kingdoms of nature. In the Hebrew language the same word is used for wind, breath or spirit. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; this breath of life in the spiritual world exists in every created thing, and from the spiritual world descends by influx into everything in the natural world in proportion and according to the form of the organ in the natural kingdom, and its capacity to receive. Behold the mistake of all the vain theorists who have sought and thought they had found the origin of life in the atom, monad and protoplasm; these are not the beginnings but rather the endings of life.

We have now perceived how life flows into organisms, and will try and show how evolution takes place. I think there exists a law of evolution universal in its application. When a female plant or animal owing to surrounding favorable circumstances arrives at a state of perfection, it then becomes qualified to receive a higher or superior form of life from the spiritual world; all forms of life exist in the spiritual world, many of them still unknown upon the earth, all of which by the law of love, affinity or gravitation, are conjoined when the marriage is ready, and the evolution of a distinct species separated from the mother species by a discrete decree, is the product.

In the producing of those separate organisms, remember "that a thousand years with the Lord are as one day, and one day (a day of creation) as a thousand years." Among the lower forms, the creation of distinct species are numerous, but there is a deceleration as we ascend until we arrive at the human form. It does not necessarily follow that all the Primates types of mankind, such as the Malay, Negro, Caucasian, Indian and Chinese originated from one pair, for the different ape species, when the superior mother ape had developed to perfection according to climatic and other favorable conditions, could then become the recipient of the lowest order of human life from that class of spirits whose life approximated nearest to the perfected ape mother. We read in the Bible, "that the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." In taking this view there is no "missing link," no connecting link being necessary.

The highest natural type becomes the subject or medium of the lowest corresponding type in the spiritual world; this is a universal truth, and a careful examination gives us not only the key that unlocks the arcana of Heathen mythology, but following it still further to its logical and legitimate conclusions we reach the scientific solution of the greatest of all mysteries, the birth of our Lord and Savior Jesus Christ, and fully understand the angel speaking to the Virgin Mary saying, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore the holy thing which shall be born of thee shall be called the Son of God."

BLASPHEMY.

In the daily papers have been printed reports of the trial for blasphemy of Charles B. Reynolds, an ex-preacher of the Seventh-day Adventist, at Morristown, N. J. The ground of complaint was that Reynolds had circulated a pamphlet ridiculing Christian doctrine and containing a cartoon representing himself as "Casting Pearls before Swine." He was defended with ability and eloquence by Col. Ingersoll, but was convicted and fined \$25, with cost. The law on which the indictment was based, is over a hundred years old, and has, as Ingersoll says, "a leprous and venomous snake beneath the altar of liberty," this being the first blasphemy case ever tried in the State. From descriptions of it given in the papers, we infer that the pamphlet is coarse and of a character to reflect no credit upon its author, whose style and methods seem to be much the same that they were when he was a preacher; but on no just grounds can either the conviction, or the law under which the trial occurred, be defended.

Blasphemy is a fictitious offense, an imaginary crime for which the honest and best men have been subject to imprisonment, torture and death. It is still punishable in the most enlightened countries at both common law and statute law. In England and in the United States are laws unrepealed under which are men, every now and then, tried convicted and sentenced for expressing disbelief in God, in the Divinity of Christ, and in the superhuman origin and character of the Bible. Of late years there has been a disinclination in the secular courts to pronounce such disbelief blasphemy, and a disposition to make it consist rather in speaking, writing and publishing profane words, vilifying or ridiculing God, Jesus Christ, the Holy Ghost, the scriptures or the Christian religion, in any way to bring it into contempt. According to the latest English judicial opinion, that of the Lord Chief Justice in the case of *Reg. vs. Keir*, no opinion, however anti-Christian or even atheistic, can any longer be regarded from a legal point of view as blasphemous. The blasphemy must consist in the manner in which the opinion is expressed, not in the character of the opinion. While this decision indicates progress, the law, as thus interpreted, is still open to grave objections. There are many whose opposition to popular religious beliefs, although far less effective than that of John Stuart Mill, George Eliot or Matthew Arnold, is just as sincere, and whose language must necessarily be more offensive to the rigidly orthodox. Why char-

acterize their expressions as blasphemous? So long as theology teaches such absurdities as are in the creeds of the churches, it need not expect to escape being ridiculed more or less as people outgrow it. Its defenders should consider as Conway says: "That there are more muscles to draw the mouth up than to draw it down, and that man's control of his risibles has its limits." Did not the early Christians ridicule the faith of the Pagans and kick over their idols? Were not cartoons and caricatures freely used by the Protestants against the Pope during the Reformation? True, we live in a better age, and coarseness in the advocacy of opinions is not in harmony with the best methods of the day, but let not the law impose upon the discussion of Christianity, any restraints which are not imposed upon the discussion of other subjects. Science asks no protection from ridicule; none should be extended to Christianity. The law in regard to blasphemy should be abolished altogether. An expression of belief or unbelief should not be punished because it is offensive to those whose views are assailed. If men treat religious subjects in a manner contrary to good taste and good judgment, this offense can wisely be left to the condemnation of public opinion. Let the State not interfere.—*The Open Court*.

The "Melbourne Age" on Spiritualism.

The *Melbourne Age* is a leader, extracted from the *Melbourne Age*, Australia. It will be of interest, as showing the state of opinion in the Antipodes respecting Spiritualism.

Dabblers in the supernatural, who are also diligent readers of the newspapers, must have had their attention attracted to two ghost stories, at present going the round of them, of the genuine old-fashioned sort, that used to delight or frighten our grandfathers and grandmothers before the modern medium taught us to raise their shades at will in our parlors, and the *Psychical Society* undertook to tell us how it is done. One is the account of a haunted ship trading to Norway, from which two successive crews have been driven by the spectral pranks of a figure that claims to be the phantom of a former captain known to have been murdered in his cabin a few years since; and the other comes to us nearer home, from Mudgee, in New South Wales, and relates how a farmer and his family residing in the neighborhood have been literally pelted out of house and home by mysterious showers of stones, of various weights, that came in through door and window, and even through the ceiling, in a way that no human agency could account for. At least, all attempts to account for the phenomenon have failed so far. The neighbors formed themselves into a committee of observation, and police came to their aid, without solving the riddle. The vagrant missiles continued to fly about in defiance of the laws of trajectories, and, what gave rise to no little surprise, some of the watchers were struck and received no hurt. That in neither of the cases mentioned will any explanation be arrived at which will satisfy all inquiries, almost goes without saying, for although there will be always a large number of people to whom manifestations of this kind present no difficulties of belief, there are still more who meet the phenomena with a peremptory incredulity, and will not be convinced by any amount of evidence short of that which they find in their Sacred Books. For a while they have nothing to say against the necromantic incantations of the witch who called up Samuel to gratify Saul, and readily acquiesce in the story of Eliphaz, the Temanite, who saw a spectre pass before his face and felt the hair of his flesh stand up, they turn with disdain from any of the modern examples which the industry of Jung Stilling and Mrs. Crowe has collected for them, as an insult to their intelligence, notwithstanding that the testimony in their favor is as strong and as verifiable as that upon which many of the facts of history rest for acceptance. Of course, it is open to be said that the facts of history do not outrage human experience, and that the narrations of the ghost-seer do, or, in other words, that the one group of facts is natural and the other supernatural. But, after supernatural of one epoch is the natural of the other.

How many of the mysteries of the Dark Ages have not lost all that was mysterious about them by the aid of the microscope and the telescope? An astronomer of the Dark Ages would have been laughed at as a visionary, pro condemned to the stake as a heretic, who predicted that a time would come when his successors would be able to discern the physical features of the planet Mars, or map out the surface of the moon; yet Mr. Ellery does it every night, without surprising anyone. People who argue against ghosts on the ground that they violate the known laws of nature go on the assumption that there can be no laws of nature which they do not know, or, in other words, that there are no more discoveries to be made in the domain of the invisible and remote. They practically go further and assume that the limits of the senses are the limits of the intellectual life, that we cannot perceive unless we perceive with the eye, and that the eye is constructed to perceive only the material and not the spiritual world.

This is not only an unphilosophical mode of reasoning, for it begs the question in dispute, but it is untrue and capable of disproof. Anyone who has witnessed the movements of the clairvoyant or the somnambulist—any hospital doctor, in other words—can disprove it. The experiments of the clairvoyant have put it beyond doubt that the visual organs are not necessary for seeing with, and that there is a supersensuous sense that is independent of them, and is vastly more sensitive and more acute. Ancient and modern thinkers alike admit as much. Sir William Hamilton has rightly said: "However astonishing, it is now proved, beyond all rational doubt, that in certain abnormal states of the nervous organism perceptions are possible through other than the ordinary channels of the senses." It may be replied that the people who profess to see ghosts are in their normal state, and do not come under this category. But the answer to this is, if we admit the existence of a supersensuous sense, we are not justified in limiting the sphere of its activity or prescribing its modes. If we have a sense that can see without the ordinary organs of sight, it is not more wonderful that it should be able to see with them. Once admit that it is independent of them, and their presence or absence is really a matter of indifference. They may be left out of the question altogether. The supporters of the ghost theory are entitled to argue that the greater includes the lesser, and may supersede it.

After all that has been said, however, the question is, and will be in all probability for a long time to come, one of evidence, at least with the majority of the world. The evidence in favor of any phenomena that are in conflict with our experience, or what is the same thing, with our knowledge of nature and natural laws, must be very much great-

er in bulk and quality than the evidence which we require for the truth of occurrences that do not run counter to that knowledge. A man who says he has seen a dead body will be believed sooner than a dozen men who profess to have seen the spirit that inhabited it, and the ratio will increase in proportion to the improbability of the event to be attested. Dr. Johnson said he was inclined to believe in ghosts because so many people of every age and country averred they had seen them, but the value of their united testimony depends upon the value of their testimony taken individually. The number of cases of reputed ghost seeing proves nothing if each individual case is weak of itself, while, on the other hand, a single individual case may be so strongly attested as at once to heighten the credibility of all the rest. The quality of the evidence is of more importance than its quantity. A haunted house that has passed the investigation of a dozen qualified observers of repute will weigh more in the argument than a dozen houses which are alleged to be haunted by a *posse* of inexperienced witnesses to whom the laws of evidence are a perfectly new experience, whether they are farmers in Mudgee or fishermen in Norway.

ORIGIN OF SPECIES.

Darwinism Elucidated by an Eminent Scientist.

Dr. Alfred R. Wallace, the distinguished naturalist and thinker, lectured at Pioneer Hall, San Francisco, Cal., May 25th, to a large and cultivated audience upon Darwinism, the theory of evolution and the origin of species. The event drew from among the best literary and scientific circles in that city, Berkeley and other neighboring towns, a gathering of the most intelligent and refined people, representative of the highest culture in the State.

The lecturer was introduced by Professor Joseph Le Conte of the chair of geology and natural history at the university, who said that he felt quite sure that, except as a matter of graceful form, Dr. Wallace needed no introduction, as every student already knows him by his works to be the greatest living champion of the law of evolution. He arrived at the Darwinian conclusions independent of Darwin, and was among the first exponents of the doctrines of descent.

Dr. Wallace read a very lengthy and highly scholarly paper, beginning with the history of scientific thought at the period preceding the publication of the "Origin of Species," twenty-seven years ago.

Since then a new generation, he said, has grown up, and some of them are those who are unfamiliar with the public opinion at that time. Many of Darwin's critics now do not regard this fact. Many of the earlier reviewers were less violent than are those of to-day. In the old doctrine the species of living things were absolutely distinct entities. It was held as an indisputable truth, and, when attacked, repulse followed. Before the great works of Darwin were uttered, he said, he had a number of attempts to formulate and present the principles he molded into laws. We had the philosophical essays of Herbert Spencer, which were published before Darwin's book, full of the same theories as those which laid the foundation of evolution, but the doctrine of the immutability of species still obtained. It did not retire, and has not yet retired, strange to say, before the more reasonable views now at hand. The question before the world then was not the origin of genera, and of families and of other classes, but the origin of species. They wanted to know why we find in the Northern hemisphere different species of violets and roses and oaks and not different varieties of the same species. The first statement of the problem was not at the time of Darwin as yet so well formulated.

Even those who oppose Darwin to-day admit that different species are derived from modifications in earlier forms of similar species. Darwin believed at the outset that each species had been derived from some other closely allied species. The first principles upon which he based his great work depended upon a few postulates: The power of rapid multiplication which pervaded all life. The offspring rarely resemble in every respect their parents. That there follows on reproduction a struggle for existence. Each year there is such rapid increase that if all thrived the world would be overwhelmed with teeming life. Natural selection, the survival of the fittest, followed this as a conclusion. Upon these simple data the theory of evolution is founded. The details of the evolutionists' laws are then deduced, and it is these which serve to explain to us many apparently as yet inexplicable phenomena.

Investigation, since the death of the great evolutionist, has developed the premises of variation which will logically ensue in the development or a law of variation. It has shown that variation is anything but symmetrical, that it extends to every part and every organ, the external and internal parts of the animal, and is not infinitesimal, but very appreciable. It used to be held that variations were exceptional, but they are the rule. It was found to be important that it is really the rule of all nature. Where creatures are abundant there is a large variability among them. Every variation from a mean in nature or in art, may be represented geometrically and successive multiplications of the specimens of variation more largely approximate the graphical representation to a perfect form. Variation, therefore, follows a definite law, and these principles form the materials for answering almost all the objections to the Darwinian theory.

The difficulties of botanists in determining what are varieties and what are species are inconceivable. Bentham and Babbington, the two standard botanists on the flora of England, states, respectively, that there are five and forty-five different brambles in Great Britain.

Darwin afterward applied his theories to man in his relation to the lower animals. He then wrote the celebrated two volumes entitled "The Descent of Man." Man's whole body and organic structure, external and internal, bears an extraordinary relation and similarity to those of the higher apes. The structure of both are greatly subject to variation. In this organization are to be found many rudimentary parts, which, in the other and lower animals, are in a perfect state of use and development. So great and complete are the many points of structural resemblance that to attribute any other than animal origin to man's body is inconsistent. We find that lower forms of life have grown to higher or anthropoid apes. Professor Owen used to say that the difficulty lay in pointing out the differences. Can we say that all these tracings of form to form and species, from lower to higher is all illogical, when so apparent? Was there then, when we have come to the one halting place, a fresh act of creative power to produce man, after all other living nature was made? Did the Creator form man and endow him with a

mind only and expressly that he might deceive himself? I believe that his derivation in the flesh is conclusively shown. His mental nature is not, however, capable of similar explanation, as there are many faculties in his constitution not brought into play or existent in the next lower animals or even in the lower orders of man. Few are endowed with the highest-mathematical, poetical or musical faculties.

Holding as I do, that the body is the temporary abode of the spirit, mind and soul of man, I can readily conceive that its derivation can reasonably be found upon the laws of evolution. The Darwinian theory is the true and purely scientific solution of these questions, and the only exposition of its basic principles. So much for the body and structure of man and his relation to other animals. However, when our earthly existence ceases, and these bodies are doomed to decay, we may, if it be the Creator's will, be permitted to join those in spirit who have gone before.

At the conclusion of the address the lecturer was loudly applauded by his thoroughly appreciative listeners.

Woman and the Household.

BY HESTER M. POOLE.
[106 West 23rd Street, New York.]

GROWTH.

How would I grow? Not like the vine,
Though beautiful and full of grace,
Close clinging to its resting place,
Where leaf and blossom intertwine.

For tendrils break when winds are high;
The best supports in time, will fall,
And what can weak, vine strength avail
When bruised and torn on earth I lie?

But like the tree, oh, tall and fair,
With roots deep reaching through the ground,
With branches spreading far around,
Drawing all good from earth and air.

Drawing all good that I may give
Of my abundance friendly aid
To all who seek my pleasant shade,
Or in my greenkeeping life live.

That when this term of life is past,
And I am severed from the ground,
My growth may all so firm be found,
That much of good will life outlast.

—Laura Garland Carr.

Elizabeth Stuart Phelps is said to be at work on a woman's suffrage novel.

At Byfield, Mass., last week, Miss Newell Rogers, aged less than sixteen, gave birth to a healthy male child, which makes six living generations.

Mrs. Ransom, wife of the United States Senator from North Carolina, is one of the most highly educated women in the South. She fitted each of her six sons for college.

An Indian woman, wife of Cour d'Alene, Saltee chief of the tribe, took the premium on butter at the Spokane fair, an achievement of which the chief and tribe are justly proud.

Miss Susan L. Hall has been appointed by Judge Knapp clerk of the court at Great Falls, N. H. She is the first woman in New Hampshire to hold such a position. She is young, but comes of a family of lawyers, and is well qualified.

Mrs. Harriet Taylor Upton has contributed a sketch of Mrs. Logan to the June number of the *American Magazine*. The article includes some lively anecdotes of the period when General Logan was serving in the field.

Miss Mary Tillinghast is one of the most successful among the women who have made a business of decorative art. Vanderbilt once paid her \$30,000 for inventing a new kind of tapestry hangings for his houses. She supplied the designs for the stained glass windows just erected in Grace Church, New York, representing Jacob's Dream. No piece of cathedral art had ever been intrusted in this country to a woman, but her designs were so obviously the best that precedent was broken through. Miss Tillinghast and had been reared in great luxury. Her father failed in business and soon after died. The daughter then came to the front, and through arduous work has made herself a position and independence.

In the *Woman's Column* of May 7th, that beautiful poem, "The Land of Shadows," was marked, by oversight on the part of the editor, Anonymous. It is from the pen of Belle Bush of Belvidere, N. J., whose noble inspirations for many years, have graced the columns of the *JOURNAL* and other progressive publications. It will be found among her poems published in book form.

On the 21st and 22nd of June will take place the closing exercises of the school of which Miss Bush and Mrs. Clark are principals, and which has been so repeatedly mentioned in the *JOURNAL*. Liberal, high-toned and progressive in the best sense, with a department called the "Wendell Phillips Industrial Department," the Seminary ought to be earnestly sustained by liberal people, especially by Spiritualists. There is no boarding school in the country organized on exactly the same principles.

Mrs. Belle Bacon Bond of Saugus, Mass., has lately been elected a member of the school board of that town, without opposition. Mrs. Bond is peculiarly fitted by education and experience, for the position, and her election gives great satisfaction wherever she is known. Some of our readers will recognize in Mrs. Bond the bright little Boston Lyceum girl of a few years ago, subsequently known as a brilliant elocutionist and reader, whose life has blossomed into a noble and useful womanhood, thus fulfilling the promise of earlier years.

PUBLIC OFFICES FOR WOMEN.

Under this heading the *New York World* contains the following editorial, which tells its own story. By these appointments the fifteen police stations of Brooklyn, will each have a woman officer to look after prisoners of her own sex, something so necessary that in one year's time it will be considered hasty and brutal, as it was, ever to have delivered the unfortunate to the mercies of hardened or depraved men. For all testimony on this point shows that, generally speaking, men who officiate as keepers in police courts have grown soulless and licentious. These weak, unfortunate women, some of them young and innocent or just fallen from the path of rectitude, are put into the hands of those who seek to ruin and wreck their helpless lusts upon their hapless victims. Broken down in spirits, degraded and ashamed, these women when turned upon society again have lost hope and self-respect. They, in turn, prey upon their fellows, and so the ranks of criminals are still further increased and demoralized.

It may be well to note that the Mayor of Brooklyn pronounces this great reform to be the direct result of the labors of women suffragists and the W. C. T. U. All honor to their grand work! It gives one hope of humanity

to see such fruits following years of toil and obloquy. The *World* says: "Brooklyn has followed the example of Philadelphia, Boston and Chicago, and henceforth will have a woman officer or matron in every police station in the city, for the purpose of searching and caring for arrested women. This is so obviously a decent, humane and sensible arrangement that the wonder is that it should be anything of a novelty. It still remains for New York City to adopt the reform. But if Brooklyn has preceded New York in this respect, the latter is ahead in the matter of women as school commissioners. Next month the Mayor of Brooklyn will make appointments to the school board, and he will do wisely to follow the very successful example set him on this side of the East River.

"The installation of women as public officers in police stations or in school boards is a manifestation of the woman movement that is based upon utility. It is not complicated by abstract principles of political equality, but adds something that is needed to special branches of governmental machinery. As the rights of being educated and of going to prison are not denied to women, they can safely be represented in the management of schools and of prisons at least."

The Sierra Valley, Cal., *Leader* has this account of an independent woman farmer who leads a remarkable life. It may not be the ideal life for a woman, but it is of a far higher type than that found in fashionable society. For instance, in this city, the ladies mount the "trolley" or coaches of the coach-log club, with a "gentleman" as driver. There they sit in the public gaze of several hundred or thousand men, including loafers and sportsmen who delight to assemble in such places, while preparations for the start are going on. They are high up above the crowd and a place more conspicuous with a more indiscriminate lot of spectators, could not be found in this or any other country. Yet these very parties and their friends would be shocked at the thought of their addressing a temperance or a suffrage meeting before a thoughtful, decent audience. They would be equally shocked at the thought of doing anything useful like this farmeress. To continue:

"Miss Ellen Calhoun sold to James Miller last week forty-six head of beef cattle at eight and a half cents a pound. This is the highest price paid in this valley in two years for beef cattle. Miss Calhoun received \$2,312.75 for her cattle, and has a band still growing. Some twelve or fifteen years ago her brother died and left her two good ranches and a band of cattle and horses. Since then she has managed the ranches and stock herself as sole proprietor. She is a noted character here for her peculiar manner in attending to her household affairs as well as caring for her stock and gathering in her large crop of hay, etc., all of which she personally superintends. She can harness a team, break wild horses, run a mower, or do anything of the work on a ranch. She shows great charity for stock, as often she has been known to take the young calves, colts, chickens and ducks into the kitchen to save them from the inclemency of the weather for several weeks at a time. She lives alone and appears to enjoy herself both indoors and out, but especially when driving a pair of her unbitable steeds, over which she holds the reins in a manner peculiar to herself. She values her property at \$10,000."

Spiritualism in Brooklyn New York.

By the Editor of the *Religio-Philosophical Journal*. After a very long suspension, the Saturday evening spiritual conference meetings at Everett Hall, in this city, have been revived by that indefatigable worker in the cause of Spiritualism, Mr. Frank W. Jones. In his reestablishment of these meetings (and they never should have been suspended) he has the unqualified approval of such well known and prominent Spiritualists as Mr. Wm. R. Tice, Capt. J. David, and Mr. La Tuma, and the hearty co-operation of a number of ladies and gentlemen who evince deep interest in the matter. Four conference meetings have already been held, all of them interesting and all well attended. The last meeting was devoted to commemorative exercises in honor of our fallen soldiers of the late war. Mr. Dr. Pike, after an excellent rendering by Mr. Jones of a poem by Miss Lizzie Doten, strictly appropriate to the occasion, gave the opening address. Her words were well chosen, appropriate, and highly appreciated by the audience. Indeed the address in some of its passages, was of so pathetic and eloquent a character that the lady, under the inspiration of her theme, seemed to be the incarnation of liberty and patriotism. Further exercises consisted in an impressive reading by Mrs. Mary A. Morrell, of a poem by Private Miles O'Reilly, the recital by the writer, of some personal reminiscences of the war, and some very interesting remarks by Mr. J. Peavy, who was a member of the First N. Y. Cavalry and is besides a veteran worker in the cause of Spiritualism and reform.

These conference meetings are the only public Spiritualist meetings held in this section of the city, and I hope on that account, if on no other, our Spiritualist friends will sustain them, and I think they will. At all events, the prospects of success are fair. Old Everett Hall is historic ground with Spiritualists. Mrs. F. O. Rizer is addressing good audiences at the First Society's meetings in Conservatory Hall, and the Brooklyn Spiritual Union in the eastern district is prospering, and its children's lyceum doing well. W. C. BOWEN.

The consumption of gas from natural sources has reached enormous proportions at Pittsburgh, Pa. The supply is from six companies, who manage more than one hundred wells and own more than 500 miles of pipe mains. A single company supplies 400 manufacturing and 7,000 dwellings with their entire fuel. The total capacity of the lines is estimated at 250,000,000 cubic feet per diem. The evening of Dec. 4th last a remarkable fire-ball was observed at Stonehurst College, England. The moon at the time was at the full, but in spite of this the whole sky was lit up as by a rocket. The ball moved rapidly at first, but its movements were gradually slower and slower, until, just before vanishing, it burst into several fragments. A trail of light lasting for a full minute and a half was left behind.

The total mineral out-put of the United States for 1886 is valued at \$428,521,350, being an increase of \$15,306,608 over that of 1884. Of the seventy important minerals coal is the most valuable, with its enormous aggregate of \$169,019,516. The production of coke, natural gas, gold, silver, copper, zinc, mercury, nickel, aluminium, lime, salt, cement, phosphate, rock, manganese and cobalt, showed an increase, while coal, petroleum, pig-iron, lead, precious stones, and mineral waters show a decrease.

It is confidently predicted that within the next five years the magnesium light will be widely introduced. It has long been known that metallic magnesium burns with an exceedingly brilliant light, but up to this time the expense of the metal—about \$40 per pound—has forbidden its common use. Now, however, it is claimed that it can be made for \$8 and less per pound. A wire of medium size will burn emitting the light of 75 feet stearine standard candles. Even at this price the light costs but little more than gas, does away with all expensive piping, and, above all, is absolutely free from danger from leaks or explosions.

That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over, but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or six bottles for \$5.

Chamber Suits in all the woods, exclusive designs not obtainable elsewhere, at lowest prices at Holton's 224 to 228 Wabash Ave.

Catarh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp to A. H. Dixon & Son, 305 King Street West, Toronto, Canada.

A Great Offer.

No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who holds at once is absolutely sure of a snug little fortune. Now is the time.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and over a year had two running sores on my neck. Took five bottles Hood's Sarsaparilla, and am cured." C. E. LOVEJOY, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

Is one of the most disagreeable diseases caused by impure blood. It is readily cured by Hood's Sarsaparilla, the great blood purifier.

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. Stanton, Mt. Vernon, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



BEAUTY
OF
Skin & Scalp
RESTORED
by the
CUTICURA
Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL COMPARABLE to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torments, disfiguring itching, red and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP are exquisite Skin Beautifiers, prepared from it, externally, and CUTICURA REMEDY, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c; SOAP, 25c; REMEDY, \$1. Prepared by the POTTER, DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

HANDS Soft as dove's down and as white, by using CUTICURA MEDICATED SOAP.

FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAN?

ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME.

The author, Heinrich Thiedeman, M. D., is a German scholar, presents many thoughts in reference to the subjects treated that are worthy of careful consideration. Price, 20 cents; postage free.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A RATIONAL VIEW OF THE BIBLE!

The Truth between the Extremes of Orthodoxy and Infidelity

The Bible—Whence & What?

By RICHARD B. WESTBROOK, D. D., LL. B.

CONTENTS: I.—Foundation of the "Authorized" Version of the New Testament. II.—The New Version Book (1811). III.—Causes of the Corruption. IV.—Causes of the Corruption. V.—Miracles, Prophecy, Metempsychosis, and Church Infidelity. VI.—Internal Corruption. VII.—Probable Origin of the Old Testament. VIII.—Probable Origin of the New Testament. IX.—Probable Origin of Certain Doctrines found in all Religions. X.—The Bible certainly Historical or mainly Allegorical? XI.—From the Jewish and Christian Scriptures Writers before or After the Pages of the Bible? XII.—The Summing Up. XIII.—Interim.

EXTRACTS FROM THE PREFACE. "This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less on any sacred genuine religion. It is not intended to weaken the foundations, but to enlarge and strengthen them. False pretences and impostures must not be used to support the truth, but the truth must be supported by the truth. The Bible cannot be any right by delusion. It is a delusion to pretend that infidelity can only be checked by presenting more rational views of the Bible and of religion."

The Bible as a help to religion is invaluable, but to claim that it is a supernatural inspiration as secured absolute infallibility is to place it in a false position."

One Volume. Cloth. Price, \$1.00.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

\$250 A MONTH. Agents wanted. Get best selling articles in the world. I can give you the address JAY BROWN, Detroit, Mich.

WIDOW BEDOTT PAPERS FREE!

We will send The Widow Bedott Papers, in most beautiful form, the book over which generations have labored till they died, also a complete set of The Widow's House, a large 16-page, 64-column illustrated Agricultural and Home Paper, for any one sending a recent stamp for postage. Address: J. M. BROWN & CO., Publishers, 17 Park Place, New York.

ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS Has a Pad different from all others. It is cup-shaped, with self-adjusting ball in center, adapts itself to all positions of the body while the ball in the cup presses back the interlocking just as a person does with the finger. Will light pressure the hernia is held securely all night, and a radical cure is certain. It is easy, durable and cheap. Sent by mail. Circulars free. HIGGINS TRUSS CO., Chicago, Ill.

GAMES FOR ALL.

"WHAT TO DO"

An elegant 64 page book carefully compiled, illustrated, containing description and correct rules of a large number of games suitable for parlor or lawn, sent post-paid upon receipt of eight cents in stamps. Address: C. H. WALKER, 100 N. La Salle St., Chicago, Ill.

LOOK AT THIS OFFER.

WELL, I DECLARE!!!

IN ORDER TO RAPIDLY INCREASE OUR CIRCULATION to 50,000 copies, we make this great offer. JOHNSON'S POETRY BOOK FOR PLANNERS AND PROFIT, price 25c; KENDALL'S BOOK, ROSE and his disease, price 25c; 11.50 WORTH OF CHUCKLEHEAD STORIES, including THE PICK-UPS OF THE BEST VARIETY, and OUR RURAL HOMES ONE YEAR 50c. We desire to have our paper reach the homes of all interested farmers and make this GREAT OFFER NOW. ADDRESS: OUR RURAL HOMES, BUREAU, Mich.

DROPSY

TREATED FREE.

Has treated Dropsy and its complications with the most wonderful success, and vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may say "without knowing anything about it." Remember it does not cost you anything to realize the merit of our treatment for your case. We constantly cure cases of long standing—cases that have been treated a number of times and the patient declared unable to live a week. Give a full history of your name, age, sex, how long afflicted, etc. Send for free pamphlet, containing full details. Send your treatment furnished free by mail. If you order trial, send 10c in stamps to pay for postage. Reply by return mail. Dr. H. H. GREEN, 2005 Marietta Street, Atlanta, Ga.

10c mention this paper.

THE GREENWOOD

PATENT

Convertible

Wire Basket.

THE LATEST. One of the greatest novelties and most useful articles ever placed before the public, and is covered extensively by patents. It is not only useful, but decidedly ornamental. It has been tested a hundred times, and different shapes, is made of the best steel wire heavily plated. Always ready to be turned into Card, Ice or Fruit Basket, Bread or Cake Basket, Ladies' Work Basket, Egg Basket, etc. Price 25c, by mail post-paid.

PRairie City Novelty Co., 45 Randolph St., Chicago, Ill.

A TREATISE ON

THE HORSE

AND HIS

DISEASES,

By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, causes and the best treatment of each. Table giving all the principal drugs used for a horse, with the ordinary dose, effects and antidotes when a poison. A Table with an engraving of the horse's feet at different ages, with rules for telling the age of a horse; a valuable collection of receipts and much other information.

FOR THE BENEFIT OF NON-PROFESSIONAL HORSE-OWNERS.

The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.

One of the many receipts in this book is worth the price asked for it.

Price Ten Cents, postpaid.

Send 10c to Dr. J. B. Kendall, 45 Randolph St., Chicago, Ill.

THE IMPROVED

IDEAL HAIR CURLER.

A Perfect Device for Curling and Frizzing the Hair.

The only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No soiling or burning the hair or hands.

Highest recommendations from ladies who have used it. Enamelled handles. Handsomely nickel-plated shell and spring.

Satisfaction guaranteed or money refunded.

By mail, postpaid, 50 cents.

PRairie City Novelty Co., 45 Randolph St., Chicago, Ill.

Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.

THE LITTLE GIANT COFFEE DISTILLER.

Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To best coffee, the ordinary manner of treating it in a better form the coffee is not, rendering it strong and appetizing to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, while the essence and nutrient of coffee. Directions sent with each Distiller. In ordering send length of coffee pot. Price by mail 40 cents. Address

PRairie City Novelty Co., 45 Randolph St., Chicago, Ill.

PAINT YOUR HOUSE FOR ONE DOLLAR

By using COTTAGE ONE-COAT BRUSH PAINT. Paint Friday, run it to Chicago, Ill. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 1 CENT. SPECIES COPY FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN O. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Sandolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles in which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 11, 1887.

Ecclesiastical Infallibility.

John Stuart Mill said that belief in an infallible revelation concerning the divine will and character is oppressive to the human mind by perpetuating the low conceptions of early times. As far as these conceptions are supposed to be perfect; they are necessarily regarded as unimprovable. This is true, though not all the truth on the subject. To have an infallible revelation that there is an infinitely perfect being without a detailed expression of the elements of this perfection, leaves it open for endless progress in the conception of those elements. Such in the main is the teaching of the Bible. It affirms many things in detail concerning Deity; but in general it allows that the best descriptions are imperfect, and affirms that the loftiest conceptions are inadequate, so that here there is always room for improvement.

Still, it is quite clear that among the believers in the infallibility of the Bible, there has always been a strong disposition to believe in the sacred immutability of certain ancient and inadequate forms of speech, and implied forms and modes of spiritual life, worship and manifestation. This has so far operated as a repression instead of a stimulus to the human mind. It is but an easy step for these faithfuls next to assume that their interpretations of the Bible are infallible. This is seldom avowed by the interpreters, but it is tacitly presupposed. Dr. Dexter and Dr. Ellis confess it was done by "the standing order" of the clergy in the Puritan Commonwealth in opposition to the free thought of their times. This assumption is made manifest in Brooke Adams's "Emancipation of Massachusetts." What they did all other denominations have done and still do in some degree, else they could not claim that they certainly and exclusively hold the Bible doctrine. Nowadays, however, many of them see that their interpretations have only the support of probability, and so far as they make no further claim, they are reasonable and in nowise obstructive of mental freedom and progress.

One church has avowed its infallibility not only in its interpretations but in all its *ex cathedra* utterances; and it claims to be sole and exclusive in this endowment. It has always been tending toward this avowal, as it has always been acting on the assumption. This one church, the Roman Catholic, has thus been moving in an opposite direction to all other churches. They have been growing away from the feeling of infallibility and still more from the disposition to affirm it. The church of Rome has been steadily growing in the purpose to avow its living feeling, a feeling which is the soul of its incomparable arrogance and fierce lust of dominion. This church, therefore, stands today contrasted with all other Christian churches as the Church of Retrogression. It has in our own day culminated in the full developed form of life and expression toward which it received its great impulse in the darkest ages of the Western world. All the Protestant churches are the offspring of a religious and ecclesiastical spirit, working toward results which are antipodal to this. Their real tendency is rationalistic, and their most logical conclusion is a devout Unitarian and theistic Spiritualism. The entire tendency and issue of the Papal Church have been, and are, toward an intense intolerance, a more rigid exclusiveness and a more relentless and unscrupulous prosecution of exclusive ends. This is the appalling and monstrous attitude and spirit of the Romish Church alike in relation to modern thought and medieval domination. It is more opposed to our modern life than it ever was in the darker ages. It is but the developed expression of those ages. It is all their error and false life informed, and instinct with all the force of modern energy. That church

has changed only for the worse, because it has developed itself; just as all other churches have changed for the better, because they have developed also in the line of their own life and impulsive force which are just the opposite of those of the Church of Rome. One class is a reaction against the other; and they have both gone forward in their own line.

Hence nothing could be more erroneous than the supposition which some would fain indulge, that the Romish Church has improved like other churches. It has not yet felt the spirit of our times. Covered with the ecclesiastical mail of infinite conceit of its immutable perfection and infallible wisdom, it is impervious to all the subtler forces which are at work in the world beyond itself, and unmodified from without, it has developed from within—an example of an evolution without an environment except such as the environment has engendered or brought along from the past. Nothing could be more fatal, nothing so pregnant with deadly consequences to the nation's welfare, and to all the higher concerns of moral and intellectual integrity, and all the noble amenities and inspiring impulses of freedom, than the general and practical assumption that the Roman Church has grown more liberal in conformity with the times. That were to mistake the crouching tigress for the innocent kid. That church is to-day more than ever in all her history the mortal foe of every element which is distinctive and characteristic of our national life, as for instance our conception of the lofty sacredness of moral and intellectual individualism, the free, secular quality of all social compacts and obligations, and the absolute supremacy of the State in all matters affecting its own interests, and its unqualified right of final judgment concerning all these things in all cases. All this the Church of Rome hates with perfect hatred. From perverse principle and disposition, and many centuries of growing habit, she denounces and detests them as inimical to her very life and as a practical denial of her right to existence. She is logically correct. She knows herself, and knows that if she is all right we are all wrong, and damnably wrong, too. From this she can never recede. The expression will be determined by circumstances. She is the tameless beast of the night. Lying still in the sunlight, she prowls in every shadow for a victim, and her victims are always the noblest exponents of intellectual liberty and progress.

A mild intimation of all this is given in the Papal treatment of Father McGlynn. This priest has failed of receiving the proper judgment and sympathy of the non-Catholic world because his characteristic doctrine is generally disliked, but that does not affect the question under consideration. It is true that Dr. McGlynn is an extreme aggrarian; but it is also true that in all matters which are considered theological, he has always been a thorough and earnest Catholic. It is, then, wholly for his sociological opinion on one point that he has by his ecclesiastical superiors been stripped of his priestly dignities, work and means of support and threatened with eternal damnation. That sociological opinion was advocated many years ago by the most famous of living English philosophers, Herbert Spencer. In one form or another it has been more or less held and practiced in all ages and countries; and it is now held and advocated as a political principle by a growing number of intelligent men and earnest philanthropists and patriots. It may be erroneous. It might in practice be very injurious. That is nothing to the point in question. It is simply a sociological question.

Dr. McGlynn in his opinion and utterance is simply exercising in all propriety and soberness his indefeasible right as a man and a citizen. He has not invaded the pulpit and confessional with his sociology. He has not obtruded it into his priestly offices. He has simply in secular connection uttered a secular opinion. For this and only this he is condemned, and ecclesiastically ostracized and branded. Now if the church can do this for one political opinion it can do it for any other opinion; and it will always thus treat, and treat worse, wherever it dares or can, any opinion which does not coincide with its own aggrandizement and arbitrary supremacy. It is thus theoretically and practically asserting absolute domination over the State and over the whole action of the human mind in secular as well as spiritual concerns. It is on account of this fundamental characteristic that it is the natural enemy of mankind, and should be opposed by every free man with tooth and nail; and the fact that church favors or opposes any sociological measure or opinion is always an argument for the contrary, because its supreme aim is the enslavement of men under crowned kings and the triply crowned pope. We ask the world to scan aright the significance of the papal action toward Dr. McGlynn, irrespective of his particular opinion; and then reflect that such action covers equally all our mental life, and would suppress it forever.

Some of the JOURNAL's subscribers are in arrears for the paper; and this more through forgetfulness than inability to pay. Let every subscriber examine his or her account with the JOURNAL and keep the subscription paid in advance. This will not only greatly help the publisher but prove a source of profit and pleasure to the reader. Try it!

Carlyle says: Wonderful is the strength of cheerfulness—altogether past calculation in its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.

The Poor-Rich Class.

Some one has quaintly said that there exists throughout the civilized world a class of people which he designates as the poor-rich class. In Russia there is Herr Steiglitz, worth at least \$9,000,000, and the Noble Brothers whose property is estimated at \$400,000,000. The Rothschilds' wealth may be estimated as almost immense. During the last twelve years it is said that they have loaned to various European governments nearly \$175,000,000. The Czar of Russia has from his personal estate an income of \$10,000,000. \$8,000,000 is what the Sultan of Turkey is allowed for the support of his Court. The Astor family of New York City, is said to be worth \$80,000,000. The estate of Wm. H. Vanderbilt was estimated at \$200,000,000, and that of A. T. Stewart at \$60,000,000.

There are thousands of others living in the United States and Europe, whose property ranges in extent into the millions. They eat the choicest food whenever the dyspepsia, gout, rheumatism or some other disease does not prevent; they live in palaces; they command, and their numerous subordinates implicitly obey; they possess every accessory to happiness and substantial comfort that money can purchase. They own the fastest horses; have the purest gems; and live in an atmosphere from which the poverty-stricken are excluded except when they act in the capacity of domestic servants or servile subordinates in an office, or in the transaction of business. They are regarded with supreme awe by the common laborer, and by the anarchist pointed at with contemptuous scorn. When the step-daughter of Mackay, the child of a California camp-barber, married the prince of the ancient house of Colonna, Italy, who is reputed to be wealthy, the Emperor of Italy no doubt regarded her in the light of one who had entered the highest heaven on earth.

But do all these millionaires who exert such a potent influence in commercial and governmental affairs, occupy an enviable position? Mackay with his \$20,000,000 undoubtedly never had his mind illuminated with an exalted or sublime idea in his life. A. T. Stewart left behind him no monument testifying to his innate goodness and greatness. His wife, too, passed away, without leaving a vestige behind her that will make a permanent mark on the age in which she lived. Vanderbilt with his millions should have left behind him something colossal in the fields of philanthropy, that would have been for him an imperishable monument, instead of seeking to make his heirs the richest men in America. They, and thousands of others like them, belong to the poor-rich class; rich in worldly goods, yet weak in that spirituality which prompts a person to dispense blessing to the poor and unfortunate.

The world is now cursed, and has been for ages, with a poor-rich class. It is a blight on the civilization of the present age, an enemy to society and an obstacle to progress. Its members are pestilential centers of attraction, absorbing everything, and giving but little in return. There is, however, another class, the members of which stand forth like beacon lights in the civilization of the present age, and who, possessing a high degree of spirituality, bless the world with their enormous wealth, thereby "laying up treasures in heaven." They take especial delight in promoting the educational advantages of this country.

Here are figures showing what some rich men have done. John Hopkins gave \$3,148,000 to the university which he founded. His gifts for benevolent purposes amounted to \$5,000,000. Judge Packer gave \$3,000,000 to Lehigh University. Stephen Girard gave \$8,000,000 to Girard College. John C. Green and his residuary legatees gave \$1,500,000 to Princeton College. Ezra Cornell gave \$1,000,000 to Cornell University. Isaac Rich bequeathed the greater part of his estate, which was appraised at \$1,700,000, to Boston University; on account of the great fire and shrinkage in value, and other unfortunate circumstances, the university will realize less than \$700,000 from the magnificent bequest. Amasa Stone gave \$600,000 to Adelbert College by direct gift and by bequest. W. W. Corcoran gave \$170,000 to Columbia University in money and land. Benjamin Bussey gave real estate worth \$500,000 to Harvard University. Samuel Williston, William J. Walker and Samuel A. Hitchcock gave between \$100,000 and \$200,000 each to Amherst College. Whitmer Phoenix gave the bulk of his property, amounting to about \$640,000, to Columbia College. Matthew Vassar gave \$800,000 to Vassar College. Gardiner Colby gave \$170,000 to Colby University. J. B. Colgate gave \$300,000 to Madison University.

These men are certainly to be commended for their generous donations, for the general diffusion of knowledge among the people, through the instrumentality of these various institutions of learning, can not fail to have a beneficial influence. But there is a higher degree of spirituality than that which actuates or inspires a wealthy man to donate liberally to endow an institution of learning, and which should find more frequent expression among the wealthy, and induce them to use their means whereby the poverty-stricken can have more comfortable homes and the half-famished sewing women find a more lucrative field for their labor, thus diminishing to a certain extent the painful extremes of poverty and wealth, and reducing somewhat the disagreeable contrast now existing between the homes of the servile toiler and the palace of the millionaire. The world will be blessed by the wealthy when they become sufficiently spiritualized to properly dispense the blessing that they have the power of imparting; but while living selfishly, ac-

cumulating all the time, and dispensing nothing, they can only be regarded as slimy monsters, a curse to humanity, a fungus growth on the fair face of civilization. A Chicago daily alludes to this poor-rich class as follows:

There is something amazing in the selfish complacency with which these girls of wealthy parents nestle down in the great palm of society, confident that it will always be glad and content to carry them in ease and indolence over all the rough places of life without troubling them even to look over the edge and see the perilous and difficult places it is lifting them across. William Morris, the English poet, whose sympathetic heart has been so affected by the misery of the poor overgrowing the prosperity of England as the mistletoe covers and kills its oak, that he has abandoned the luxury of versemaking for the sterner work of reform agitation, declares that the modern well-to-do classes, reposing as they do on the labor of the workers beneath them, are sinking into a condition of helplessness more dangerous and more dishonorable than even that of the Roman patricians or of the French nobility before the French Revolution. Granted that this is the exaggeration of an exaltado poetic sensibility; it will be hard for our girls to deny that this is true of them, even if it be not true of their brothers and fathers, who perform some of the world's work.

It is time that sympathy for the helpless and the philanthropy that is stirring in behalf of the destitute should do something for the destitute rich girl of our American civilization. Though they have good looks and fine clothes, yet are they poor. They are ushered into womanhood without being given the resource of womanhood; they are bidden to make homes for their husbands without the training of head or hand, by which alone a home can be made.

Indian Surgery.

A Tahlequah (I. T.) correspondent relates a very curious circumstance. A man by the name of Bad Trainer, was shot with a 40-calibre Smith & Wesson pistol by an officer. The ball entered just above the upper teeth and just under the nose, and lodged in the back part of his head, near the base of the brain. About a half-dozen physicians of that place, all regular graduates, pronounced the shot fatal, and said that even probing for the ball would hasten his death. In the dilemma Trainer's mother sent for an old medicine man, a full-blooded Cherokee Indian named Hogspooter. He responded to the call and after an examination of the young man he said he could get the ball out without using an instrument. So he went to work conjuring, talking to himself in unintelligible language and making mysterious signs, and in three days he had the bullet out. It had been mashed until it was about an inch long and in the shape of a segment of a circle. The young man was up and riding around in ten days after the bullet was out, and is now fully recovered. This little performance of the Indian medicine man has greatly mystified the regular physicians there, who are at a loss to account for this kind of surgery. This sort of treatment is quite common in the territory among the Indians, and this is only one example of the skill manifested by the medicine men.

GENERAL ITEMS.

Alfred R. Wallace was announced to lecture on Spiritualism last Sunday in San Francisco, his first lecture on this subject since his arrival in America.

Mrs. Isa Wilson-Porter will answer calls for engagements. Her address, during June, is 727 12th street, Louisville, Ky.; July, Lookout Mountain, Chattanooga, Tenn.

The Winchester, Indiana, *Herald*, of May 18th, says "The Watake-Wonder is one of the most startling narratives on record." Price, 15 cents. For sale at this office.

Mr. Morell Theobald, of London, and Rev. Wm. Bradley, of Boston, have the JOURNAL's thanks for photographs. The JOURNAL's photographic collection is of much interest to visitors.

A line from Mr. J. J. Morse, announces the arrival of himself and family in San Francisco, where thanks to the attention of Mr. Coleman and other friends he is already comfortably settled.

Some striking examples of successful healing without medicine have lately been reported at the JOURNAL office, as performed by Dr. Priest of this city, the cases having first been correctly diagnosed by Mrs. Priest.

The Buddhist religion stands alone among the great religions of the globe as the only one which has never been propagated by conquest or persecution, but which owes its immense diffusion solely to its moral force.—*London Saturday Review*.

Dr. Geo. B. Nichols of Barre, Vt., formerly of this city, gave us a call last week. He has built up a lucrative practice at Barre, and intends to make that place his permanent home. Mrs. Nichols will be remembered by the Spiritualists of Chicago as a most excellent medium.

Mrs. M. J. Ramsdell writes as follows from Cassadaga, N. Y.: "I wish every Spiritualist in America would become a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL. It is what is needed. As Spiritualists we need to read and investigate more, and when asked we should be able to give a reason 'for the power within us.'"

Mrs. Emma Hopkins begins another course of lectures on "Christian Science" or mental healing, the 13th inst. at her residence, 2210 Michigan Boulevard. Mrs. Mary H. Pinn-kett, the able and affable manager of the Hopkins School will be glad, no doubt, to answer all inquiries concerning the class. She may be addressed as above. Manager Pinn-kett has arranged for a class at Saratoga Springs beginning August 3rd.

Among the many excellent mediums in Chicago, Mrs. Dole of 109 South Paulina St., is acknowledged as having no superior. While she sometimes fails to give tests of the presence of spirit friends, as do all other mediums, yet the JOURNAL has never had a complaint made concerning her; on the contrary all who know her esteem her noble womanly qualities and kindness of heart.

Matters seem to be lively at the Lake Pleasant camp ground. A correspondent writes: "The lots are beginning to sell, and parties are building. Miss Rhind is putting up a neat cottage on her lot; Mrs. Maud Lord has bought her a lot and with others is contemplating good improvements at an early date. There are twenty families settled there now for the season and more coming soon; two trains a day stop at the Lake, and will do so during August."

The JOURNAL understands that the notorious Carrie Sawyer, after a season of obscurity has again opened a shop for the disposition and sale of materialization phantasies in New York. Several years ago she aided in placing the "Spiritual Alliance" in a moribund state, and as that institution has lately been galvanized into seeming life it is not impossible that Carrie may again act as high priestess whenever conditions are favorable.

Tens of thousands who have visited Lake Pleasant camp in years past will recall the striking figure and placid face of Mr. James Wilson, a long-time director of that popular resort; and with no less pleasure will they recall the pleasant face of Mrs. Wilson. These earnest Spiritualists have traveled life's rugged path together for nearly fifty years, and are now on a visit to their son and daughter in Chicago. Next August they will have something to tell the campers of this wonder of the world.

The established church of Scotland, the church of about one-fifth of the population, receives an annual public income of \$4,380,000, of which \$1,250,000 is from land assessments or tithes, \$2,250,000 from rents of glebe lands, and \$255,000 from church rates. The total exceeds the amount paid for educational purposes in Scotland by the State. The demand for disestablishment of the church, it may be observed, is accompanied with the suggestion that the church funds be devoted to advancing secular education.

In another column will be found an interesting report by a Belgian editor at Liege, of a séance he had with Dr. Henry Slade who was at the time stopping in that city. He went a skeptic and came away nonplussed if not converted. Through the larger part of the report it is amusing to note that he uses the editorial "we," "ourselves," etc., but before he gets through his story he warms up to such an extent that he says "I" and "my" to the end.

On Friday evening of last week Mrs. Clara Neyman, of New York, lectured in this city under the patronage of the Cook County Woman's Suffrage Association. She was introduced to the attentive audience in a few eloquent words by that indefatigable worker for woman, Mrs. Elizabeth Boynton Harbert, and spoke on the "Wrong Application of Right Principles." Mrs. Neyman is an engaging speaker of pleasing manner and very much in earnest. She made many warm friends here, and will be welcomed at her next visit by a larger audience.

The brilliant and only Charles D. Lakey, who excels as a poet, singer, story-teller, insurance expert, debater and linguist, and is well known among the Spiritualists of New York City, passed through Chicago last week on his way to Minnesota, where he expects in six weeks' time to depopulate the seven thousand lakes now alive with fish. Owing to the Inter-State Commerce Law the walking is not as good as formerly, and Brother Lakey was compelled to restrict his baggage to his fishing outfit; but he is as game as of yore nevertheless, and in the fall will have some new fish stories for New Yorkers.

The Spiritualists of South-western Michigan will hold their next quarterly meeting at South Haven in the grove on the north side of the river, Saturday and Sunday, June 18th and 19th, 1887. Mrs. A. C. Woodruff of South Haven, and Lyman C. Howe of Fredonia, New York, are engaged as speakers. Good music is expected. Reduction of rates at the Occidental Hotel. Many friends are expected from abroad; and the friends there are preparing to entertain a goodly number. Basket picnic on the grounds Sunday. Ten cents admission, to defray expenses.

The San Diego *Daily Sun* of May 23rd, says: "Last evening Mr. Ravlin lectured to a full house in Monument Hall. The subject, 'Life in the Spirit World,' was selected by the audience; and under inspiration Mr. Ravlin spoke for an hour upon the intense activity that every where pervaded the Spirit-world; the undoing of the errors of a lifetime; the progression out of those conditions; the loving ministrations of angels; the educational facilities, the reformatory measures; and finally the grand unfoldings of immortality, giving faith and hope and knowledge to man in his lost estate, and crowning him at last with life eternal. The audience listened with intense interest to the lecture."

R. A. Thompson writes as follows from Philadelphia, Pa.: "During the first three Sundays of May, Mr. E. W. Emerson occupied our platform, gratifying the Spiritualists, and astonishing the skeptics with his indisputable facts of spirit return. There was a very large number of hearers at each lecture. The two last Sundays of May, Miss Hagan spoke to large audiences; her improvisations of poems and lectures, embodying answers to subjects given by persons in the audience, were most successful. On Thursday evening, May 26th, the Lyceum had a May-Day Festival. Miss Hagan was selected as Queen of May. The hall was most beautifully and tastefully decorated with flags and flowers. The Vineland Lyceum presented, through Mrs. Dr. English, a very large number of bouquets of choicest flowers. It was a grand success. This month we will close our hall in Phil-

IGIO - PHILOSOPHICAL PUBLISHING
HOUSE, DRAWER 134, CHICAGO

shall be palatable.

My Little Bo Peep.

My little Bo Peep is fast asleep,
And her head on my heart is lying.
I gently rock, and the old hall clock
Strikes a knell of the day that's dying;
But what care I how the hours go by,
Whether swiftly they go or creeping?
Not an hour could be so dear to me,
When my babe on my arm is sleeping.

Her little bare feet, with dimples sweet,
From the folds of her gown are peeping.
And each wee toe, like a daisy in blow,
I caress as she lies a sleeping.
Her golden hair falls over the chair,
Its treasures of beauty unfolding,
I press my lips to her finger tips,
That my hands are so lightly holding.

Tick, tick, tick; you may wait old clock,
It is foolish what I was saying;
Let your seconds stay, your minutes play,
And bid your days go all a-maying.
O, Time! stand still! let me drink my fill
Of content while my babe is sleeping;
As I smooth her hair my life looks fair,
And to-morrow—I may be weeping.

—S. B. McManus.

IT WILL BE ALL LIGHT THERE.

The Child's Message to His Mother—
A Pathetic Story of Home Life.

Children are happy counselors. They are to our hard, practical, everyday lives what the stars are to the heavens, or the flowers and birds to the earth. Ah! what would the world be to us if the children were no more? We should dread the desert behind us worse than the dark before.

There is a family in this city who are dependent at this moment upon a little child for all the present sunshine of their lives.

A few weeks ago the young wife and mother was stricken down to die.

It was so sudden, so dreadful when the grave family physician called them together in the parlor, and in his solemn, professional way, intimated to them the truth—there was no hope!

Then the question rose among them, who should tell her?

Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother, who was to be left childless and alone!

Not the young husband, who was walking the floor with clenched hands and rebellious heart.

Not—there was one other, and at this moment he looked up from the book he had been playing with unnoticed by them all and asked gravely:

"Is my mamma doing?"

Then, without waiting for an answer, he sped from the room and up-stairs as fast as little feet would carry him.

Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small head on his mother's pillow.

"Mamma," he asked in sweet, caressing tone, "is you 'frail to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—old—you—Charlie?" she asked, faintly.

"Doctor, an' papa, an' gamma—everybody," he whispered. "Mamma, dear little mamma, don't be 'frail to die, 'li' you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid."

"Jus' shunt your eyes in 'e dark, mamma, teep hold my hand—an' an' when you open 'em, mamma, I'll be all light there."

When the family gathered awe-stricken at the bedside, Charlie held up his little hand:

"An'-ah! My mamma don't to sleep. Her won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting, for when the young mother woke up she found the child in a glorious state of health.

Charlie said, "It was all light there."—M. L. Rayne in Detroit Free Press.

Dr. Slade in Belgium.

Henry Slade, the medium is at Brussels, Belgium. The Belgium News gives an account of a séance, with him, of which we make an extract.

By invitation of Mr. Hone, we had, in company with the United States Consul in Brussels, a séance of state writing by Dr. Slade.

Dr. Slade grasped the ends of the 'two slates with one hand, and one of us the other end, the slates being above the table, and in our full sight all the time. The scratching was distinctly heard for a considerable time. When the circuit formed by our hands was broken the scratching ceased and when re-established recommenced. It finally ceased, and upon taking off the top slates we found several communications in Arabic, Greek, Swedish, German, Italian, French and English. The writing was apparently not the same in all of them. The lines in Arabic and in Greek were signed, "Henri Chave" the name of the eminent philologist, Abbe Chave, whom we remember to have known some forty years ago when he was professor of the Military College here. The communications in English and French were in the following: "My friends, I am a spirit, a truth—H. C. (Clarke). 'Touci ce qu'on en pourrait dire n'approcherait pas de la réalité, c'est inexprimable. L. de Mun.' While we were talking another table at a distance of three or four feet suddenly bolted up against the one at which we were sitting, without there being anybody else in the room, or the possibility of Dr. Slade communicating with it. When we had recovered from the shock caused by the sudden movement of the table, Dr. Slade held one of the slates under the table, and one of us having been told to hold his hand down to receive it, it sprung across to him, but some seconds after Dr. Slade had replaced his hand on the table; and there was a feeling as of some one holding it and drawing it back; so that to all appearance it could not have been jerked by the medium.

"Filled to Overflowing."

To the Editor of the Religio-Philosophical Journal:

Again the RELIGIO-PHILOSOPHICAL JOURNAL is at hand, filled to overflowing with the good things for all who hunger and thirst after righteousness. I watch for its weekly visits as eagerly as the homesick child for the coming of his mother, or the seafaring mariner the sight of his native land.

All the spiritual publications that have been my good fortune to peruse, and they have been many, I deem the RELIGIO-PHILOSOPHICAL JOURNAL the paper of papers. Many denounce the course it has pursued toward fraudulent mediums, but I for one believe that no religious teacher or man needs stifling and purifying more than so-called Spiritualism.

All bonafide phenomena will stand by virtue of its truthfulness. For the same is of gravitation, the fraudulent fall. May it fall far and fast, never to rise again until our ranks are cleansed from its leprous taint, and uncontaminated integrity made the eternal corner-stone of our beautiful philosophy.

I read and circulate the RELIGIO-PHILOSOPHICAL JOURNAL, and it has proven the entering wedge in very many instances for letting in the light of our glorious self-renewing truth, and bringing comfort and relieving peace to many despairing souls. Long may it live to wield the sword of righteousness, and bless earth's mourners with words of consolation and assurance in the blessed continuance of life beyond the veil.

A. E. N. RICH.

POVERTY AND DISTRESS.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and everything else, and more, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, splitting of blood and consumption, are among the common results. If you are a sufferer from this poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. It is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By drugs.

When "Paradise Lost" was first published, in 1667, Edmund Waller, himself a poet and critic, said: "The old blind schoolmaster, John Milton, has published a tedious poem on the fall of man; if it is length be not considered a merit, it has no other."

Luxuriant Hair

Can only be preserved by keeping the scalp clean, cool, and free from dandruff, and the body in a healthful condition. The great popularity of Ayer's Hair Vigor is due to the fact that it cleanses the scalp, promotes the growth of the hair, prevents it from falling out, and gives it that soft and silky gloss so essential to perfect beauty.

Frederick Hardy, of Roxbury, Mass., a gentleman fifty years of age, was fast losing his hair, and what remained was growing gray. After trying various dressings with no effect, he commenced the use of Ayer's Hair Vigor. "It stopped the falling out," he writes; "and, to my great surprise, converted my white hair (without staining the scalp) to the same shade of brown it had when I was 25 years of age."

Ten Years Younger.

Mrs. Mary Montgomery, of Boston, writes: "For years, I was compelled to wear a dress cap to conceal a bald spot on the crown of my head; but now I gladly lay the cap aside, for your Hair Vigor is bringing out a new growth. I could hardly trust my senses when I first found my hair growing; but there it is, and I am delighted. I look ten years younger."

A similar result attended the use of Ayer's Hair Vigor by Mrs. O. O. Prescott, of Charlestown, Mass., Miss Bessie H. Bedloe, of Burlington, Vt., Mrs. J. J. Burton, of Bangor, Me.; and numerous others.

The loss of hair may be owing to impurity of the blood or derangement of the stomach and liver, in which case, a course of Ayer's Sarsaparilla or of Ayer's Pills, in connection with the Vigor, may be necessary to give health and tone to all the functions of the body. At the same time, it cannot be too strongly urged that none of these remedies can do much good without a persevering trial and strict attention to clean and temperate habits.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by Druggists and Perfumers.

A SOLID 9 PER CENT
on productive Real Estate
TACOMA ADVANCE LOAN COMPANY
BEST OF REFERENCES
Address
ALLEN C. MASON, Tacoma, Wash. Ter.

OVER 100,000 WOMEN
For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housewives, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "cure-all," but admirably fulfills a stage of purpose, being a most potent specific for all chronic and acute diseases peculiar to women. It is a powerful, general as well as specific, tonic and nerve, and imparts vigor and strength to the whole system. It promptly cures weakness, indigestion, bloating, backache, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists throughout the United States, and is sold by mail for \$5.00. Price \$1.00, or six bottles for \$5.00.

A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous woodcuts, sent for 25 cents. Address, WHEATLEY DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

SICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Pierce's Peppermint Cure, a Violin, by druggists.

*** A MAN ***
WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to principal lines East of Chicago, and extensive lines at terminal points, this route is the most direct and the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, St. Louis, St. Paul, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

The Great Rock Island Route

is the direct, favorite line between Chicago and St. Paul, St. Louis, Des Moines, Keosauqua, Muscatine, Burlington, Iowa, and other points. The Chicago, Rock Island & Pacific Railway is the only true middle link in that transcontinental system which unites and facilitates travel and trade in either direction between the Atlantic and Pacific.

A STUDY
Primitive Christianity.

By LEWIS G. JAMES.
A careful, conscientious summary of the established results of rational criticism and exegesis. "A study upon the scientific method, and presented in such a guise as to be readily comprehensible by the popular general reader." It is a study upon the scientific method, and presented in such a guise as to be readily comprehensible by the popular general reader. It is a study upon the scientific method, and presented in such a guise as to be readily comprehensible by the popular general reader.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

SCIENTIFIC THEISM.
By FRANCIS HILLISWOOD ABBOT, Ph.D.
This work includes the substance of a lecture delivered last July at the Concord School of Philosophy. It is part of a new philosophy of evolution, vitalized by the principle of Universal Endoecomic Teleology and by the substitution of the Organic Theory of Evolution for the Mechanical Theory advocated by Spencer and Haeckel. Its purpose is to philosophize the scientific method, and to show that modern science, interpreted by its philosophical method rather than by its non-philosophical special results, leads, not to Atheism, not to Agnosticism, not to Idealism, but to a Scientific Spiritualism which will satisfy both the head and the heart.

1 vol. 12mo. Price, \$2.00.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE RECORD OF A MINISTERING ANGEL.
—BY—
MRS. MARY J. CLARK.
The pages of this book are written with the view of lifting and heartening out of despair into the sunny region of hope and courage and faith.

Cloth bound, 25¢. Price, 1.00; postage 9 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE GREAT SPIRITUAL REMEDIES.
—BY—
MISS SPENCER.
"Our family think there is nothing like the positive and Negative Powders"—so says J. H. Higgins, of Beaver Dam, Wis., and so says everybody.

Buy the Positive for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Dysentery, Diarrhoea, Liver Complaint, Heart Disease, Kidney Complaints, Neuralgia, Headache, Female Weakness, Nervousness, Indigestion, Sleeplessness, and all active and acute diseases.

Buy the Negative for Paralysis, Deafness, Amaurosis, Typhoid and Typhus Fever, Cholera, and all other diseases. Negative (pale and hair) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box or six boxes for \$5.00. Money at our risk by Registered Letter, or by Express Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

The Institute of Pneumatopathy,
BOSTON,
—FOR THE STUDY OF—
THE SCIENCE OF MENTAL AND BODILY HEALTH THROUGH SPIRIT.

The instruction will comprise a philosophical and advanced exposition of Theosophy; of the true science of Religion, and of the Laws of Mental Healing and Hygiene, including all the occult sciences. The President, WM. L. GILL, A. M., has devoted more than twenty years to the study of these subjects, and has published numerous books on them. He has been a student of the occult sciences for many years, and has been a student of the occult sciences for many years, and has been a student of the occult sciences for many years.

The full course consists of a series of lectures and exercises, and is held at the Institute of Pneumatopathy, 100 North Street, Boston.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

NEWSPAPERS AND MAGAZINES.
For Sale at the Office of this Paper.

Banner of Light, Boston, weekly. 10
Buckham's Journal of Man, Boston, monthly. 10
Medium and Daybreak, London, Eng., weekly. 10
Olive Branch, Utica, N. Y., monthly. 10
The Theosophist, Adyar, (Madras), India, monthly. 50
The Mind Cure, Monthly, Chicago. 10

SYNOPSIS
OF THE
COMPLETE WORKS
OF
WILLIAM DENTON,
THE GEOLOGIST.

Postage 7 per cent. extra. If sent by Express, charges payable on delivery.

Our Planet, Its Past and Future. \$1.50
Geology of the Earth, or Psychological Researches and their application. Vol. I. 1.50
Vol. II. 1.50
Vol. III. 1.50

What Was He? or Jesus in the Light of the Nineteenth Century. Cloth. 1.25
Paper. 1.00
Radical Rhythms. Paper. 1.00
Radical Discourses. Paper. 1.00

Is Darwin Right, or the Origin of Man. 1.00
The Deluge, in the Light of Modern Science. 1.00
The Bible and the Science of Geology. 1.00
Common Sense Thoughts on the Bible. 1.00
Christianity No Finality, or Spiritualism Superior to Christianity. 1.00
Orthodoxy False, Since Spiritualism is True. 1.00
What is Faith. 1.00
The Good and the Evil of the Human Race. 1.00
The Irreconcilable Records of Genesis and Geology. 1.00
Garrison in Heaven, a Dream. 1.00

The above works are written in a scientific, plain, and convincing manner.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE WORKS
—OF—
DR. W. F. EVANS.

The Influence of the Mind on the Body in Health or Disease, and the Mental Method of Treatment.

THE PRIMITIVE MIND-CURE. The Nature and Power of Faith; or, Elementary Lessons in Christian Philosophy and Transcendental Medicine.

This work is a complete exposition of the principles underlying the system of mental healing. It contains a full course of instruction in the philosophy and practice of the Mind-Cure. Extra cloth, 25¢. Postage, 1¢.

THE DIVINE LAW OF CURE. A Standard Work on the Science of Mental Healing, and the Mind-Cure. A Reliable Text Book in all the Schools of Mental Healing.

No book has ever been written of more practical value to physicians of all schools. The book is the result of the extensive learning and research of the author, and exhibits a familiarity with the literature of the subject. It has been received with universal favor by all who are seeking light on the subject on which it treats—the cure of disease in one's self and others by mental and spiritual agencies. Extra cloth, 30¢. Postage, 1¢.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Mental Healing.

This book contains a full exposition of the nature and laws of Mentalism, and its application to the cure of disease. Extra cloth, 25¢. Postage, 1¢.

SOUL AND BODY. The Spiritual Science of Health and Disease.

Extra cloth, 14¢. Postage, 1¢.

All the above works of Dr. Evans are on the relation of Mind and Body, and the cure of disease in one's self and others by the mental method, and are the only publications on the subject that command themselves to such of religion and to thinking people everywhere.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

REAL LIFE IN THE SPIRIT-LAND.
Being Life Experiences, Scenes, Incidents, and Conditions Illustrative of Spirit-Life, and the Principles of the Spirit and Philosophy.

This volume, as its title indicates, is illustrative of the spiritual philosophy. It is not a treatise on the subject, but a record of the author's own life experiences, and is a necessary introduction to the study of the subject. It is a record of the author's own life experiences, and is a necessary introduction to the study of the subject.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE RECORD OF A MINISTERING ANGEL.
—BY—
MRS. MARY J. CLARK.

The pages of this book are written with the view of lifting and heartening out of despair into the sunny region of hope and courage and faith.

Cloth bound, 25¢. Price, 1.00; postage 9 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

THE RECORD OF A MINISTERING ANGEL.
—BY—
MRS. MARY J. CLARK.

THE
Religio-Philosophical Journal

Is on sale at five cents per copy by the following publishers and by many others throughout the country.

BOSTON:
Curranus Brothers, Berkeley Hall.
Banner of Light Office, 9 North St.

BROOKLYN, N. Y.:
Samuel H. Green, 132 Jefferson Avenue.
E. Lawrence, 321 Driggs St.
John Slater, 190 Madison St.

CHICAGO:
Western News Company, Randolph St.
Herald Press, 100 N. Dearborn St.
Chas. McDonald & Co., 55 Washington St.

CHATTANOOGA, TENN.:
Geo. W. Kates.

CINCINNATI, OHIO:
N. E. Mendenhall, 40 East 8th St.
The Cincinnati News Company, 181 Race St.

DENVER, COLO.:
S. B. Wright, 885 Larimer St.
R. Mendenhall, 404 Larimer St.

FREDONIA, KAN.:
J. H. Mendenhall & Co.

GRAND RAPIDS, MICH.:
G. A. Hall & Co.

HAVERTHILL, MASS.:
W. W. Currier, 21 Washington Square.

LEADVILLE, COLO.:
E. L. Mendenhall & Co., 4th and Harrison Ave.

LOS ANGELES, CAL.:
John H. Mendenhall.

MILWAUKEE, WIS.:
Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY:
The Spiritualist Association, 110 Broadway.
The American News Company, 29 Chambers St.

PROVIDENCE, R. I.:
The Spiritualist Association, Blackstone Hall.

PHILADELPHIA:
The Central News Co., cor. 5th and Library Streets.
Dr. J. J. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.:
Phillip Hender, 322 Olive St.
E. J. Jett, 802 Olive St.

SAN FRANCISCO, CAL.:
John H. Mendenhall, 202 Hyde St.
J. H. Mendenhall, 1000 Market St.
Scott, 23 Third St., and at stand cor. Market and Kearney St.

WASHINGTON, D. C.:
M. L. Wilcox & Co., 207 4th St.

FOREIGN AGENCIES.
LONDON, ENGLAND:
Office of Light, 16 Craven St., Charing Cross, S. W.

MANCHESTER, ENGL.:
E. W. Wallis, Moss Terrace, 61 George St., Chesham Hill.

MELBOURNE, AUSTRALIA:
W. H. Terry, 84 Russell St.

NEWCASTLE-ON-TYNE, ENGLAND:
H. A. Kersy, 1 Newgate St.

WELLINGTON, NEW ZEALAND:
S. W. Mackay, 20 Lambton Quay.

LIGHT
A weekly Journal for Spiritualists and other students on occult philosophy. Published at 16 Craven St., Charing Cross London, W. C. England. Price, postpaid, 5¢ per annum, in advance. Subscriptions taken at this office.

ENGLISH AGENCIES
OF THE
Religio-Philosophical Journal.

Office of Light, 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received. Specimen copies as per list at three pence. All American spiritual books supplied.

R. A. Kersy, Newcastle-on-Tyne, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, during the absence of J. J. Mendenhall, at twelve shillings per annum. He will also receive orders for the Journal, at two pence half penny each, or post free three pence, each.

FREE GIFT! A copy of my *Mediums Book* will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Neuralgia. It is elegantly printed and illustrated; 144 pages. It is a book of great value, and is a book of great value, and is a book of great value.

Unitarianism.

(Continued from First Page.)

In the eyes of their late theological enemies. They didn't possess the requisite presumption to formulate a creed while the founders were yet living in the memories of those who had lived and grown under their word of life, but they soon began to set their faces against any thought that seemed to indicate a line of progress beyond the point where Channing stopped. Emerson was tabooed; Parker was denounced and disowned; Potter, Frothingham, Abbot, and many others were dropped out of the list because they wouldn't subscribe to the Kingship of "our Lord and Saviour Jesus Christ." The work began by Channing in the name of God and man had been cabined, cribbed and confined by his successors in the name of Unitarianism; and the fear of trinitarian public opinion, not devotion to God and man, became the governing motive of ruling Unitarians. The movement that promised so much for humanity had crystallized under pressure of men who had forgotten Channing and were striving to make his heresies respectable as the *ultima thule* of the new issue.

What has been the result? It has been twofold. It has converted Unitarianism into a hot bed of dilettantism and hypocrisy on one hand, and a spirit of freedom on the other such as its founders never knew, or even dreamed of in their most prophetic hours. Unitarianism to-day presents a spectacle suggestive of a play without an audience, a comedy presented to empty benches with the actors so irritated with their own antagonisms as to be unaware that the house is deserted.

Isn't that an exaggeration? Perhaps it is just a little bit; but yet everybody who has taken pains to see the real state of their denominational existence, will admit that my statement is on the whole quite correct. There are excellent gray-headed men and women among the Unitarians, and able preachers, but there are also narrow men, theological monads, so to speak, that haven't yet become men in a nineteenth century sense. They have men among them who seem to be continually afraid that "God" and "Jesus" will forget them unless they keep up a perpetual noise and disagreeable disturbance in those names. The sensible men among them, those who think that it is foolish to quarrel over opinions, are so good-natured that they yield to the importunities of the more uneasy and ambitious men who, under a pretence of insisting that God shall be duly worshiped and Jesus properly respected, are really looking after their own advancement toward the denominational treasury. The work that Channing began is forgotten and the little, creedless sect that was going to be and so much is breaking up on the reefs of egotism.

HE BELONGED TO NO CHURCH.

But He Lived an Honest Life and Died a Happy Death.

"I know an old man who died of odder day without religion," said Brother Gardner as he opened the meeting. "Some of de people who stood around his death-bed an' saw de smile as he sunk away in death don't make it out. He belonged to no church—he worshiped with no congregation, an' dey wondered dat he died content."

"No, dis ole man had no religion, accordin' to de way Christians put it, but I knowed him long an' well. In de fust place, he was honest. All de money in Detroit wouldn't have bin a temptation to him. In de next place he was 'forgivin' an' conciliatin'; if people wronged him he would excuse 'em an' forgive 'em. If he wronged anybody he would go down on his knees to make it right."

"Dis ole man paid his honest debts. To him a debt was as sacred as holy writ. He had kind words for all. Neber was a man so bad dat dis ole man could not say nothin' good of him. He respected de law; he upheld all dat was moral an' virtuous; he was without envy."

"An' as de April sun sunk low in de heavens dis ole man's time had come. He said, good-by to de world in a whisper, an' he was not afraid. De settin' sun poured its last beams of glory thro' de window over his ole black face, and it lighted up wid sich radiance dat we stood dar an' held our breath. It was de end of a man who called no man his pastor an' took no church for his guide, but when de las' minit cum de joys of heaven were so plainly seen in his face dat we shouted for glory."

"An' so he died, an' sich was de end of what de world calls a sinner. We has got among us heeb three score church members an' prayin' men. Ise wonderin' how many of us will sink away to rest as calmly and confidently as dat ole man whose name neber appeared on a church roll. Ise bin wonderin' if we joan pray too much an' hang off about our debts too long; if we don't sing wid so much zeal dat we haven't got 'nuff left to speak kindly of our neighbors; if we hain't so much of our own salvation dat we don't keer about anybody else. Let us look into dis an' find what we stand. Dar am religion an' religion. De sort dat sends a member of his club down on his knees at de Thursday evenin' pray' meetin' an' allows him to walk off wid some one's ole umbrella head on Saturday night am de sort I want to keep out of."—Brother Gardner in Detroit Free Press.

Onset Camp Meeting.

The following is a partial list of speakers at Onset for 1887:

July 10th, Mrs. M. S. Wood and Walter Howell; the 12th, Walter Howell; the 16th, Miss M. T. Shellhamer; the 17th, Miss Jennie B. Hagan and Miss M. T. Shellhamer; the 19th, Miss Jennie B. Hagan; the 20th, Mr. F. A. Bland, National Indian Art; the 23rd, Mrs. H. S. Lake; the 24th, Hon. Warren Chase and Mrs. H. S. Lake; the 26th, Hon. Warren Chase; the 27th, Fact Convention; the 28th, Fact Convention; the 30th, Mrs. Sarah A. Byrnes; the 31st, Mrs. R. S. Lillie and Mrs. Sarah A. Byrnes.

Aug. 2nd, Mrs. R. S. Lillie; the 6th, Mrs. Juliette Yeaw; the 7th, Mrs. Juliette Yeaw; the 13th, Mrs. H. J. T. Brigham; the 14th, Mrs. H. J. T. Brigham and Mr. A. A. Wheelock; the 16th, Mr. A. A. Wheelock; the 17th, Memorial Day; the 20th, Mr. Charles Dawbarn; the 21st, Mrs. Cora L. Richmond and Mr. Charles Dawbarn; the 23rd, Mrs. Cora L. Richmond; the 27th, Mr. A. E. Tisdale; the 28th, Mr. A. E. Tisdale.

The Summer time tables on the Old Colony R. R. went into operation June 8th, 1887, all trains stopping at Onset Bay Station, and connecting with the Onset street Railway Company's train for the camp and all parts of the grove.

The opening day for the season of 1887 is announced for June 15th, when reunions will be in order. Indications point to the largest gathering ever convened at this home by the sea. W. W. CUNNINGHAM.

For the Religio-Philosophical Journal.
Monasticism among Spiritualists.

BY HERMAN SNOW.

According to the laws of spiritual affinity as now usually interpreted, it should be expected that all the various phases of human association as found in the earthly life, must exist also as counterparts in the Spirit-world generally in close relationship with their native localities. It would seem, therefore, that in old Roman Catholic regions like some upon the Pacific Coast, the influences coming from the Spirit-world should partake largely of Romish ideas and customs. A marked illustration of this seems to have been recently brought to light in Southern California, some account of which I now propose to give, partly from my own personal knowledge, and partly from accounts previously published.

Among the many interesting and able mediumistic speakers who occupied the Spiritualist platforms during my somewhat extended public position in San Francisco, few made so deep an impression as did Jenny Leys, an inspirational speaker of the highest order. This gifted lady, besides being of an interesting personality, also manifested a most deep and unselfish devotion to her work. I became personally acquainted with her, and learned to entertain for her a high degree of admiration and respect. In some of her lectures, however, peculiarities of thought and sentiment were to be observed, which were doubtless the natural forerunners of her final withdrawal from the platform and under circumstances peculiarly disappointing to her friends, who have never ceased to regret their loss; nor have they wholly given up the hope of a final restoration of her much needed work and influence in their midst.

I will now give a statement of the subsequent developments of this interesting case as found in the public papers, first from a well-known San Francisco daily, as follows: "Many of our readers will doubtless remember a young lady speaker, Miss Jennie Leys, who visited this city some ten years ago. She was singularly spirituelle in form and feature; and her thoughts were of the most elevated character. At that time she declared to the writer the purposes which she now appears to be carrying out. We copy from the *Call* of Sunday last:

"A neat brick house on Fort street, Los Angeles, one of the most fashionable avenues of the place, has been for years the scene of a most remarkable devotion. Some ten years ago Miss Leys, a young lady of considerable reputation as an inspirational speaker, went into voluntary seclusion at this place, in the belief that by entirely separating herself from the world and from all contaminating influences, after a stated period of time, Jesus Christ himself would materialize by her side upon the rostrum in full-sight of her hearers. The young lady is described by friends who know her as a girl of unusually pure and elevated character, and is regarded by those of an opposite faith as sincere in her convictions, although laboring under a singular delusion, not unlike dementia. At first she occasionally admitted a friend for a brief interview in her darkened rooms, but now, for more than half a decade of years, the few visitors who sometimes appear, converse with her without seeing her face. Occasionally, at early dawn, passers-by catch a fleeting glimpse of a woman's form in her little garden, but she shrinks from observation, and at the sound of strange footsteps invariably retreats to the house. She is accompanied in her retirement by a lady friend, whose faith in the fulfillment of her promise rivals her own, and these two women, who cannot but be regarded by sensible thinkers as victims of masterful delusion, bid fair to spend their lives in the seclusion of their darkened house, surrounded by a tide of busy, active workers."

But my more recent and satisfactory intelligence comes through the columns of the *Golden Gate* of April 30th, the language being that of its editor, J. J. Owen, who has recently returned to San Francisco from an interesting and successful trip through Southern California as the business manager of public séances held by Fred Evans, the wonderful sailor boy-slate-writing medium. The account, slightly abridged, is as follows: "A day or two ago I called on Jennie Leys, the once grand inspirational lecturer, who, for the last eleven years, with an unselfish and a most heroic devotion to an honest conviction of duty, has shut herself out from the world, immured in a little cottage in this city, and has diligently sought to obtain that development which she seeks—the materialization of her spirit guide in the light, and who shall be able to stand by her side on the rostrum. If this were her only object (and it is the only one given to the world), we should consider her life most sadly wasted. But we drew from her, under a pledge of secrecy, other reasons which greatly exalt her in our eyes."

"Miss Leys and her faithful attendant, Miss Peck, reside in a plain little cottage on Fort street, the same that they have occupied for eleven years past. The blinds, in front at least, are kept continually closed, and the house appears as if unoccupied. Miss Leys can be seen only by intimate friends, or by representative Spiritualists, who may seek an audience with her, and then only through a glass in a door panel, placed there for that purpose. Sitting with her face to this glass on one side, the visitor takes a seat on the other side, and is thus able to converse readily with her. And thus we talked with her for over an hour, urging her by all the means we could present to come forth from her prison house, and take the rostrum again for humanity's sake."

"The house is anything but cheerful. The floors are bare, and an air of extreme poverty prevails—a circumstance which we would not mention did we not know how readily, with her beautiful gifts, she could raise herself to comfort and affluence. She informed us that during all of these years she had kept herself entirely aloof from all mortal touch, save that of her faithful female companion. For the last six and a half years she had never stepped out of the house, nor stood in an open door, nor sat by an open window. Of course her health has suffered much from this severe discipline; but she is bright and vigorous—the only cheerful thing in that gloomy abode. Her conversational powers are remarkable, and her trust and faith in the invisible unbounded. She has become so spiritualized from her long discipline that she seems more like a being of another world than of this earth. Her hair is white as snow, and her eyes luminous with the glow of a white and beautiful spirit within."

"The house where she resides is to be torn down or removed in October next, when it is to be hoped that this gifted soul may be restored to the world, and again take her place upon the rostrum. We enjoyed our interview with her greatly, and left her presence with profound feeling of respect and admiration for the woman who could thus devote eleven of the best years of her life to what she considers a sacred duty."

Now what shall be said of a case like this? Was it, indeed, as some have maintained, a successful effort of Jesuitism in the Spirit-world to put a stop to a dangerously persuasive advocate of heresy in the old strongholds of the Pacific? There were certainly some natural points of contact exhibited in the lectures given which rendered an affinity with the monastic phase of Catholicism possible, and this notwithstanding their general independent and progressive character. Is it not probable that it was in this way that the lecturer was finally silenced and led away into spiritual bondage? Or shall we regard this as but one of the natural fruits of false and exaggerated views of materialization, so-called, and which now, even more than then, are working an extended sway among phenomenal Spiritualists? Can any one answer such questions satisfactorily?

Dr. Henry Slade in Belgium.

We find in *La Justice*, a newspaper published in Liege, Belgium, the following account of a séance the writer had with Dr. Henry Slade, and translate the same for the benefit of the readers of the JOURNAL:

Having been invited by our friend, the editor of *La Justice*, the Spiritualist journal of this city, to accompany him to a séance with Dr. Slade we readily accepted.

On our way to the American medium's apartments we frankly avowed our conviction that the direct writing produced on a slate was of purely physical origin, and that the intervention of spirits in the matter was simply fictitious. We came away from the sitting, if not convinced of the existence of an intelligent force independent of the human will, at least wonder-stricken by the results obtained through the mediumship of Dr. Slade.

Wiser men than we will have to find out what relation the facts produced by Mr. Slade may have with science or whether they are of the supernatural order. We shall confine ourselves to a recital of what we saw with our own eyes without being able to suspect the impartiality or sincerity of the American medium.

The room into which Mr. Home, Dr. Slade's interpreter, introduced us is but meagerly furnished. There was a white-wood kitchen table in the middle of the floor and another table standing against the west window and a few case-seated wooden chairs.

We seated ourselves around the first mentioned table, having Dr. Slade on our left, Mr. S. on our right, and Mr. Home in front of us. We joined hands across the table and very soon we heard distinctly three knocks coming from the direction of the medium, whose slightest movement we watched scrupulously. His hands were resting upon ours and his body slightly turned from the table by reason of our request that he should not place his legs under it. An instant afterward we felt something fumbling with our right limb, and our neighbor Mr. S. tells us that he also felt touches.

Mr. Slade then took a morsel of pencil, handed us a slate that we took good care to examine minutely, cleaning it well ourselves and thus removing all trace of writing. We passed it back to Mr. Slade, closely watching that he should not replace it by another. The slate of a pencil—two centimetres in length at the most—was placed upon the slate which was then held under the table by Mr. Slade right at our side.

At the end of a few moments we heard a movement of the pencil upon the slate and next, three little taps, indicating that the spirit had finished, and this is what we found written upon the slate:

"Un homme agé est au dessus de toutes les injures qu'on peut lui dire. La grande réponse qu'on doit faire aux intrigues, c'est la modération et la patience."

(An aged man is above all injuries things that can be said of him. The grand reply that one should make to intrigue is, moderation and patience.)

We requested permission to hold the slate ourselves, our scepticism going so far as to have the hurtful suspicion of thinking that Mr. Slade was capable of imposing upon us. We, therefore, took the slate by one end, held it under the table slightly inclined, and in a few seconds the pencil wrote the following in English:

"My friends, forgive those who try to wrong you; they know not what they do."

(Signed) W. CLARCK.

Dr. Slade next took two slates, placed a crumb of pencil between them and held them against our left arm, and the spirit wrote this:

"Combattre toujours pour la vérité." (Contend always for the truth.)

I now requested that writing be produced upon the table and not under it, and the doctor acceded to our wish. The pencil was placed upon the table and I put a slate over it and alone laid my hand on the same. I heard the pencil leaving its trace, and when it had finished I turned the slate over and read upon it these words: "Qui peut douter?" (Who can doubt?)

A new experiment was made at this point by placing the two slates under my left foot, when the same phenomenon took place. The so-called spirit had written these words:

"Facts are obstinate things, are they not?"

"I AM, W. CLARCK."

Such are the facts, faithfully reported, which we have seen produced. Are they manifestations of supernatural agents? This is a grave question which we do not propose to solve. The author who said that "The unknown is greater than the known" was right. It is that which we do not know, exactly. We affirm, nevertheless, that the experiments with Dr. Slade, whether purely of a physical order or produced by intelligences independent of our own, are of a very interesting character.

"Through the Gates of Gold."

To the Editor of the Religio-Philosophical Journal.

Some little while ago I saw in the JOURNAL a review of the book called "Through the Gates of Gold," which the reviewer, who signed himself "A Theosophist," dispraised very strongly, even to the extent of warning people against the book as one giving false and dangerous theosophical views.

My own opinion of the book was so entirely favorable—and, indeed, I think it one of the most remarkable contributions to pure theosophy extant—that I could only account for the reviewer's opinion by remembering that there are theosophists and theosophists. I thought at the time that I would cross pens with the—to me—unknown writer of the blind criticism, but refrained until I could make sure who wrote "Through the Gates of Gold."

I thought I detected a likeness both of style and thought to certain other treatises already regarded as classic and authoritative by leading theosophists, and on proper inquiry, soon became possessed of documentary evidence as to the authorship of the book.

It is written by one of the best known living authors of theosophical literature, and professes to have emanated from a still higher source, than which, none higher is or can be recognized by any student of Oriental occultism. Therefore, be the book good, bad, or indifferent, its orthodoxy and authority are equally unquestionable, and your reviewer must change either his views or his signature.

Fortunately or otherwise, the book is addressed to the very few who are upon the threshold, and wish to pass "Through the Gates of Gold," and its perusal is not to be recommended to weak immature or impure minds.

Respectfully,
ELLIOTT COUES, F. T. S.,
President, etc.
1726 N. St., Washington, D. C., May 31, 1887.

The voice of conscience is so delicate that it is easy to stifle it, but it is also so clear that it is impossible to mistake it.—Madame de Staël.

Wisdom and truth are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment must pass away.—Robert Hall.

Whoever labors for the happiness of those he loves, elevates himself, no matter whether he works in the dreary shop or the perfumed field.—Ingersoll.

Recompense injury with justice, and kindness.—Confucius.

Risley's Extract
WITCH HAZEL

IS AN
ANODYNE, TONIC, STYPTIC AND ASTRINGENT
Can be used safely, internally and externally. Its medicinal properties being superior to the higher priced preparations—whose success is due to the fact that it is being used in the newspapers, in advertising.

RISLEY'S EXTRACT WITCH HAZEL.
A Sovereign Remedy for Burns, Cuts, Frost-bitten Limbs, Sprains, Wounds, Stiff Neck, Tooth-ache, Inflammation of the eye, Burns, Rheumatism, Itchiness, Ear-ache, Chaffings, Swellings, Stings of Insects, Sore Throat, Urinary Complaints and Female Troubles.
Every Physician, Hospital and Family, should constantly keep on hand a bottle of RISLEY'S EXTRACT WITCH HAZEL. For an emergency, as it is always reliable, will keep good any length of time, and is far superior to any Bulk Witch Hazel. Do not accept a substitute but insist on having RISLEY'S EXTRACT WITCH HAZEL.
Small Size, holds 6 1/2 ounces, Price 25 Cents; Pint size holds 16 ounces, Price 50 Cents; Quart size holds 64 ounces, Price \$1.00. Your druggist will supply.

CHAS. F. RISLEY'S
EXTRACT WITCH HAZEL.
See that the name is blown in the bottle.

Mental Gymnastics;
OR,
MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

**THE CLERGY, Their Sermons;
THE STUDENT, His Lessons;
THE BUSINESS MAN, Items of Business.**

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under the system than even while he was young.—Chicago *Inter-Ocean*.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry so immense mass of digested information, ready for production on demand. My experiment we have tested the author's memory resources, and been moved by them to wonder.—Advertiser.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address
DANIEL AMBROSE, Publisher,
45 Randolph St., Chicago, Ill.

THE SOUL.

ALFRED WILDER
Pamphlet form, price 15 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A PAIR OF BABIES

And a Book For Big Babies.

HIGH ART.

We offer to the readers of this paper an opportunity to purchase at a ridiculously low price a pair of water-color reproductions of the most charming baby faces imaginable. The original paintings are by Ida Wang, who undoubtedly is without a peer as a painter of ideal children's faces. These reproductions are so faithful that even artists are unable to tell the reproductions from the original, except by close inspection. The pictures are 11x17 inches, and are printed on the finest "rough board," such as artists use for water-color paintings.

The subjects of these two pictures, a pair of babies, one "Brown Eyes" and one "Blue Eyes," about a year old, happy smiling, call forth an expression of delight from every beholder. With these we send a CHARMING BOOK FOR CHILDREN, a large folio of 34 pages, crowded with attractive pictures and exquisite stories for little ones. The covers of this book alone is worth the price I ask for pictures and book; it is printed in 25 colors, and on the back cover is 16 baby heads, and on the first cover a life-size head.

I send the two pictures and the book as described FOR 50 CENTS, postage paid, and agree to return money, and pay return postage, if the purchaser is not entirely satisfied with the purchase. The publishers of this paper know that I am responsible and mean just what I say.

DANIEL AMBROSE, Publisher,
45 Randolph St., Chicago, Ill.



MOST PERFECT MADE

Used by the United States Government.
Endorsed by the heads of the Great Universities and Public Food Analysis as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder that does not contain Ammonia, Lime or Alum, Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously. PRICE BAKING POWDER CO.

GOOD NEWS TO LADIES.
Greatest Bargains in Tea, Baking Powder and PRIMITIVES. For particulars address THE GREAT AMERICAN TEA COMPANY, 214 Vesey St., New York, N. Y.

A Delightful Summer Resort.

TON-YA-WATH-A SPRINGS HOTEL,
MADISON, WIS.

Accommodations for 250 guests. Splendid location. Fishing and Hunting. Good food. Good Table. Mineral Springs. Rates \$2.50 per day; \$12.50 to \$15.00 per week.
Geo. M. Smith, Manager,
Hotel Madison, Jacksonville, Fla.

Just published, in Articles on Practical Poultry Raising, by DANIEL FIELD, the greatest of all American writers on Poultry for Market and POULTRY FOR PROFIT. This book, on the clear, easy, no Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the best. Send for it. Address DANIEL AMBROSE, 45 Randolph St., Chicago, Ill.

A GOOD INDELEBIL INK WON'T

is a detective on the track of dishonest washerwomen and of cocaine thieves. LIVINGSTON'S INDELEBIL INK is the best ever made. It is the simplest, cheapest and cleanest. It never blots. It

flows freely from this Glass Pen, which accompanies each order. It remains a brilliant jet black. No preparation or bother. Wash all kinds of cloth, linen or silk, cotton or wool. Get it early, or you will lose it. If you want a sure thing every time, however fast you may be in your delinquent's bottles, enough to fill all the closets of one family, with a Glass Pen, set on receipt of 25 cents. Largest bottles for hotels and laundry, 50 cents. Address

WASH OUT
FRAUDS CITY NOV-
ELTY CO.,
45 Randolph St., Chicago, Ill.

UNANSWERABLE LOGIC.

A Series of Spiritual Discourses Given Through the Mediumship of Thomas Gales Foster.

A remarkably clear, comprehensive and complete presentation of the phenomena and teachings of Modern Spiritualism is given in these lectures, comparing them with those of the past in respect to life here and hereafter.

The many thousands who have listened to the eloquent discourses of Thomas Gales Foster, when in the prime of earth-life, will welcome this volume with heart-felt gratitude.

The following chapters are especially interesting: What is Spiritualism? Philosophy of Death; What lies beyond the Veil? Human Destiny; Clairvoyance and Clairaudience; What Spiritualists Believe, etc., etc.

Cloth; large 12 mo., beveled boards.

Price \$1.50.

For sale, Wholesale and Retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE PSYCHOGRAPH,

OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gifts, have after a few sittings been able to receive astounding communications from their departed friends.

Chas. D. H. Edwards, Orient, N. Y., writes: "I had communications, (by the Psychograph) from many other friends, even from the old settlers whose grave stones are now overgrown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is not a fraud, and the communications have given me heart the greatest comfort in the severe loss I have had of son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to the interested in psychical matters, wrote to the inventor of the Psychograph as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. N. Miller, Journalist and poet in an editorial notice of the instrument in his paper, the *Washington (D.C.) Advertiser*, says:

"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate."

Oliver H. Robbins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch of the first trial, the disk swung to and fro, and the second time was done still more readily."

PRICE, \$1.00.

For sale, Wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

RELIGION PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
VOTED TO
L PHILOS
ROMANCE AND GENERAL REFORM

ARTS, SCIENCES, LITERATURE

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII. CHICAGO, JUNE 18, 1887. No. 17

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

FIRST PAGE.—The Beginning of Things.

SECOND PAGE.—An Invisible Ghost. The Portland Oregonian on Spiritualism. Unitarianism. The Great Wall of China.

THIRD PAGE.—Woman and the Household. Late June Magazine Received. Chicago Christian Scientist. Miscellaneous Advertisements.

FOURTH PAGE.—Spiritualism Leaving the Churches. The Home Circle, and False Communications. Purillies Reviewed. A Ghost Story. He Dreamed How to Catch Fish. General Items.

FIFTH PAGE.—"The Earth" on Spiritualism. The Hampton Institute. Mrs. Crindle Reynolds. Haverhill and vicinity. General News. Miscellaneous Advertisements.

SIXTH PAGE.—The Grand Old Hymn. Telepathy or Clairvoyance. Mrs. Miller. The Mind Cure. An Indian Simon Dance. Direct Spirit Voice and Writing. The Fox Sisters. Victoria's Fifty Years' Reign. Vampires. Elementals and Astral Spirits. Mrs. Gladstone's Present. Mrs. Hall's Materializations. South Hutton. Voodoo Charms. Lincoln's Self-Evident Truth. Evidence of Spirit Power. Revelation by Dreams. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—A Vision Unveiled. Thomas Paine on Canada. Miscellaneous Advertisements.

EIGHTH PAGE.—Christian Science—Its Origin. Spirit Materialization. Miscellaneous Advertisements.

THE BEGINNING OF THINGS.

A Lecture Delivered before the Secular Union, Chicago, BY ADAM MILLER, M. D.

Reported for the Harmonical-Philosophical Journal.

We are here surrounded by innumerable forms of existence, some animated by a living principle, moving and acting from volition, and often in opposition to law, while inert forms of matter appear to be wholly under the dominion of law, and move as they are impelled by the power behind or above them.

What was the origin, and whence came these strange phenomena of matter and life, and the mysterious union between them? In the Mosaic history of creation we are told that "In the beginning God created the heavens and the earth."

This is received as an inspired truth, by millions of our race; but science is not satisfied with any statements in reference to the origin of things unless it can find a confirmation or evidence of the truth of such statements in scientific research.

Theology is satisfied with the Mosaic account of the beginning of things, and looks with a jealous eye upon the investigations of science from a fear that these might lead to atheistic and materialistic conceptions.

The word "creation" does not necessarily imply that God made all things out of nothing within a comparatively limited time. This term, as defined by standard authors has various and different meanings, among which are the production of new combinations and formations from pre-existing entities or forms of matter. It also applies to moral as well as to physical relations.

Theism claims that before all visible and tangible forms of existence, there was an infinite and intelligent power in whom was life and volition and the essence and potency of all causing form of matter, and life. Science acknowledges all these phenomena of existence, and with telescope and microscope in hand and by chemical tests, seeks for the origin of life in matter, but soon arrives at the point where it is compelled to admit that the origin of life cannot be found in that.

Theism itself does not profess to understand the infinite power manifested in nature. From a want of a capacity to comprehend, we cannot estimate this power, nor the methods by which infinite designs are accomplished. We may claim to understand some of the laws through which this power manifests itself; but even here our knowledge is so very limited that we are compelled to regard ourselves as children studying our primary lessons through which we hope to progress to a higher degree of knowledge, and grander conceptions of that power which moves in sublime majesty over all the forces of nature. That this power is the cause of all existing things theists admit, and atheists deny.

The harmonious operation of the laws governing matter imply an intelligent Law Maker of infinite wisdom and omnipotent power. This in our language, we call God. The Hebrews call it Elohim. The Greeks call it Theos; and the numerous other nations of the earth have their different names for this supreme power, which convey to the minds of millions of devout worshippers the same idea of one supreme existence in whom all things had their origin; and by whose power all things are controlled. To assume that matter is eternal, existing anterior to all life or a life-producing power, will present to us a problem more mysterious than the postulate of an eternal life-producing, and life-sustaining power.

The question comes up: When and how

was motion imparted to matter? Where do we find the *Phæno mobile* that gave the first impulse to the supposed eternally existing particles of matter? What formed geometric figures, spheres, orbits, and well defined boundary lines, with attractive force and propelling power?

If life originated in protoplasm, and matter in nebulae or life mist, then what was before these? and how was any change effected? If they were eternal, why did they not remain eternally the same? What disturbing influence brought them out of their eternal inertia to motion and life? These questions are more difficult to answer and involved in mysteries more profound than the recognition of a supreme and supernatural power from which all things have come from an eternal volition.

We admit that the human mind cannot comprehend the idea of an eternal, omnipotent, creative power; neither can human language fully express the condition of space before the formation of worlds. The term either would convey an idea too near to our conceptions of matter to allow to it an eternal existence, and yet it seems reasonable to suppose that there existed, inseparable from the divine existence, a sublimely sublimated essence from which material entities and forms may have come. This was light. "In him was light," but not created light which radiates from material bodies. The boundless and luminous ocean of eternity could have no dark nor shadowy sides. The dark night of chaos could have had no existence anterior to the existence of matter in its tangible form. The prophet in life Bible represents darkness and light as objects of creation. This can only be understood in a relation to material existences. In the poetic language of the book of Job, light and darkness are personified, each as having a separate existence and dwelling place.

Light from luminous bodies has puzzled the brains of philosophers in all ages, and yet remains an unexplained mystery. How much more mysterious must be that eternal existence, from which have come the things which are tangible to us in the material universe.

The history of creation, as recorded by Moses in the book of Genesis, adapts itself to human conceptions. The periods spoken of as night and day may indicate long cycles of ages, during which the forming process was going on, giving form and endowment to matter, drawing dividing lines between different conditions, so that coming man might classify and follow these lines of distinction for practical purposes through all time.

In our backward march from compound to simple elementary substances we will most likely find them more subtle and refined, and diminishing in number as we follow them beyond the realm of chaotic forms; and when we come to that mysterious veil beyond which mortals can not penetrate, the source of all existing things, it is reasonable to think that we would find but one undivided out-flow from an infinite undivided source.

As in Bible history the first Adam found his Eve, so, the first elementary principle from which a universe was to be built, found a mate, and the King of matter and the found Queen formed a union from which the countless streams of being commenced its flow without an ebbing tide until it runs in millions of channels with the vigor and freshness of youth. This stream of being could no more direct its course than it could originate itself. The forces that control it result from a power above these forces. If all matter had an origin in an infinite causation, then life-animating matter must have had a similar origin. The mysterious union existing between the vital principle called life and material forms, and the abundant provision for the support of life from its lowest to its highest condition, point unmistakably to a superintending intelligence. In the physical universe we are every where brought face to face with existing phenomena that indicate a designing hand, in adapting the different parts to one united whole.

Science cannot object to creative energy on the ground of long periods between different forms and combinations of matter. The methods of the Infinite are marked by what to our conceptions appears to be slow processes. Long ages are nothing compared to eternity. A sudden act of creation in producing material forms is no greater proof of divine energy than is the production of the same thing by laws working through long ages. All we claim is that there does exist a creative power and that this power existed from eternity; and that which potentially and in essence had no beginning, will have no ending.

St. Paul says: "Every house is builded by some man; but he that built all things is God." The material for the building existed in the builder. Time is not taken into the account, neither is it essential to our argument that we understand the process. The great fact of creation is before us. The solid earth is beneath our feet; the sun and the stars a part of the time apparently above us. Every thoughtful being looks at these rolling and moving worlds with silent admiration, and is impelled, as by some invisible presence, to acknowledge that some great power must have made all these worlds.

Here we find the foundation of all religious worship, whether it be among the rude savage, the wild barbarian or the more refined devotee, paying homage at the thousand shrines and altars with prayers and hopes that this unseen power may become interested in the behalf of suffering humanity.

There is a moral sense in which every intelligent being reaches out the hand of conscious helplessness to this higher power. It would be a fruitless effort to travel back of all historic records to a time when the Infinite power alone existed. Geology may lay its measuring line on rocks and strata of deposits, and on minerals and metals; but far beyond the traces and tracks from which geology draws her lessons of the past, and before time was measured by revolving worlds, there was a long dark night of chaos from which no light has come to us; far, very far beyond this dark chaos there must have been the bright ocean of the past eternity. No shadows were cast from this outbeaming splendor. There were no crude material substances that could obscure the divine light. This luminous effluence vibrated from one great central source of all existing things, and as the great purpose of creation existed in the divine thought and will, it was wrought into limitless space through the infinite word, "and this word was God." The transformation of matter through a creative process may go on through eternity, changing from crude to refined and from more refined to crude forms, and in these eternal rounds there will not be an atom lost. Nature may for a time be robed in her coarsest garments, as in old chaos, and assume fearful forms. The outbursting volcano and the desolating earthquake may spread destruction over the earth. The earth itself may wax old as doth a garment, and as a vesture it may be folded up and changed; but from this apparent waste and destruction the earth will rise to a more beautiful form and be attired in robes of splendor adapted to the advanced condition of the dwellers on the renewed earth.

That which to us may appear to be death and destruction may only be a forward and upward movement to a higher condition. The star may fade from mortal vision and disappear from telescopic view, yet it is not extinguished. Its light may flash out in some distant sky with increased splendor, or as a central sun in the vast firmament it may carry the family of worlds through boundless space, where other eyes may gaze upon an apparently newly made world. We must keep in mind the important truth that change in nature does not imply annihilation. What though some visible forms may vanish from our sight and flow back to the bosom of the vast ocean of eternity whence it came many millions of years since, it may still be as tangible to celestial dwellers in higher spheres as the granite or the solid earth to the dwellers here.

There appears to be a grandeur and a glory in these changing transformations that will leave on worlds the impress of eternal youth. Matter in itself does not possess the vital principle. It is only the outer and visible garment with which the inner life is clothed. The fabrics with which living entities are clothed are coarse or fine as they correspond with the dwellers within as well as their outward surroundings. In one sense, life builds its own habitation.

The heavy coating of fur and feathers found on animals in northern climates show how the demand is met by the supply. The materials are in the earth, the water and the air; and the vital energies select and appropriate them with unerring skill. The skillful artist knows where and how to make the delicate touches with his pencil dipped in different colors to produce a beautiful picture. So do the invisible forces of nature in the animal economy know how to give shape, form and color to every dwelling place for life, so as to correspond to original types. But how did life first become united to material forms? Whence came this vital principle? Where is the mysterious anchor fastened that holds the one to the other? Here we are again on the border line of the unknowable; yet by the same line on which we reach the origin of material forms, we may find the origin of life. If matter resulted from a divine essence inseparable from the eternal existence of the divine being, so we may consider all life an outflow from the same eternal source. We cannot well see that the union between matter and the vital principle is more mysterious than their separate existence. In the Mosaic account of creation, we are told that the earth and the water brought forth beasts, birds and fishes as well as the different forms of vegetables and herbs after their kind; but all this is attributed to a creative power. The laws of reproduction of the original types according to natural generation will continue without the possibility of one line running into another so as to produce new types from original germs.

Every life is sustained by an eternal life-principle that throbs like one great heart from the center to the circumference of the universe. Wherever new-born planets spring into existence with the radiant glow of central suns, scattered like diamonds through the vast abyss, there analogy in nature teaches us there will be new forms of life, coming and going, progressing and retrograding, according to physical conditions and surroundings. Ancient boundaries may be overlapped by coming sun systems. These in turn may be changed to higher conditions by passing through ordeals of apparent destruction. It is not reasonable to suppose that our universe will finally become a solitary waste from a destruction of existing worlds. The fears so frequently expressed by materialistic philosophers become groundless in the presence of an omnipotent creative power, which works alike in every star and every grain of sand, with perfect skill. Nature's forces cannot become exhausted with such a

power above them. To this high philosophy we reverently bow with humble adoration and wait for the coming of more light on a subject so full of interest, and yet shrouded in impenetrable mysteries. To say that running to death and destruction is the natural tendency in matter, is to assume the strange contradiction that an almighty creative power could not produce anything permanent in the universe, or that inherent powers and fall to remain there. If nature presents itself in an endless variety of forms and no two things are precisely alike, then we may also look for perpetual changes in the arrangement of matter progressing to higher and more refined conditions, adapting itself to the advanced state of intellectual beings. Progress is nature's order. The life of the present could not have existed in the primitive condition of our earth. Atmospheric changes, soil, climate and solar influence regulate the existing flora and fauna. The one changes with the other. Life adapts itself to pre-existing conditions of matter whether found in the air or on the land or in the water. All life-bearing planets in the universe will be governed by laws peculiar to these worlds. The changing process in the progressive unfolding points to a volition and gives assurance of perpetuity and stability everywhere.

The unity of matter in its elementary principles, as revealed by the spectroscopy, argues the unity of origin. From every star and every world whose light has come to us, we have proofs that the same elements contained in the earth on which we live are also found in those distant worlds and have a similar origin. St. Paul says, when speaking of creation: "The things that are made were not made of things which do appear." But he by no means says that they were made from nothing. How grand, and yet how incomprehensible is the thought that all existing things have an origin in an eternal existence, and that that, which potentially existed in eternity past will exist throughout eternity to come.

While matter is tending to change, it may also be blending with higher forms and more beautiful combinations corresponding with the increasing of progressive immortal minds.

Every globe has a magnetic centre around which, as a central point, the materials are drawn that build up the different worlds that belong to the solar system; outside of an intelligent causation we can find no answer to the question how these magnetic centers found their location in space; but that they exist is a fact revealed by the latest discoveries in electricity and magnetism.

The theory based upon the nebular hypothesis, that parts were thrown off from a central mass, out of which planets were formed, cannot be reconciled with the laws of gravitation; neither can the axis and orbital motion of the planets be reconciled with these laws as published by Newton.

The lines through different bodies are dual in their polarity and have a positive and a negative element. There are attraction and repulsion. While one particle is drawn in one direction as a positive draws a negative another is repelled as a positive by a positive. These laws of attraction and repulsion, by positive and negative, are universal in their nature. On them the variety, the harmony, and stability of the universe depends.

We see this in every tree, leaf, blade of grass, bud and flower. Nothing presents a perfect circle in nature. The planet's orbit is an ellipse, so are leaves, plants and flowers, some more and some less. Every shape, and every form of matter gives evidence of this repellent and attractive force. The irregularities in nature show that there are antagonizing forces at work every where, producing variety as well as harmony. Nature wears her garments of many forms as well as colors. She challenges our admiration in her variety as well as in her harmony. Her sources do not all run in one direction. There is a coming and going, a drawing and a pushing, an expansion and a contraction, a rising and a falling; but not by accident nor chance movement of forces, but in accordance with laws established by an intelligent, omnipotent power. Our interpretation of nature's laws must be in harmony with reason and with well established fact in science. Assumptions may be taken where positive proof cannot be had; but deductions from assumed facts should not come in conflict with well known phenomena.

The discussions in solar physics furnish a striking illustration of this. Various theories have been advanced in reference to solar radiation and its comparative influence on the different planets of the solar system. Theories have been advanced, condemned—approved and disapproved—all in the name of science. Sir William Thompson's conclusion theory was short lived. So was Prof. Proctor's combustion of cosmic matter. Now the contraction theory is strongly advocated as a scientific fact, but this is surrounded with numerous difficulties, and will have to be abandoned. The sun does not radiate heat through cold space for millions of miles. When all the confused and conflicting opinions are taken into account—all published in the name of science—we may well doubt all the theories built upon such hypothetical speculations. We may write under all of them, "not proven."

Neither can we accept a universal law of gravity drawing all bodies in one direction and toward a common centre while we know that planets and comets move in elliptical orbits with different degrees of velocity, and at varying distances from the central sun.

Again the planets sway each other by mutual attraction. The disturbing influences of Neptune on Uranus put astronomers on his track until they found him in the regions of space where the disturbing influence indicated his presence. Other planets have been affected in the same way. Our earth holds the moon, while the moon in turn draws on the earth and causes ocean tides. With all these complicated movements, if there were no boundaries over which one body cannot pass, in its approach toward another, all would soon rush to one common centre. Electricity, and not gravity, is the great factor in controlling the revolution of the planets and their satellites around the central sun. The positive and negative electrical conditions of all bodies revolving in space, hold them to their orbits more securely than car wheels are held to tramways on which locomotives run. The painful forebodings caused by a fear that a comet might strike the sun or our earth, or that the planets might find one common grave in the solar orb, have no foundation in scientific fact. I am aware that I make these statements in advance of our times. Men will not receive them because they are not found in books written by leading scientific men; but the time will come in the near future when the scientific world will adopt the views I am now setting forth, and wonder why they had not been thought of before.

The old cry will be raised that these views "are not in accordance with well established principles of science." But what has science given us on the subject of solar radiation and the nature of the sun? Nothing but a vast amount of conflicting and contradictory speculation, and a final acknowledgment that very little is known on this subject. The late Professor Joseph Henry, secretary of the Smithsonian Institute, was evidently in harmony with the materialistic prophets of nature's final doom. In a letter to me in 1875 he says:

"Neither electricity nor magnetism are forces possessing energy in themselves, but like the spring of a watch exert no more energy than is put in them. Electricity as it exists in nature is in a state of equilibrium, and it is only when this equilibrium is disturbed by extraneous force and in the act of returning to a state of stability, that energy is exhibited. During the action of the galvanic battery matter in a state of power is running down to a state of no power; and if the sun be a great galvanic battery, it requires something equivalent to zinc and acid to keep it in a state of activity."

Now this distinguished scholar must have known that friction will excite both electricity and magnetism in the absence of zinc or acids. The axis rotation and orbital motion of the planets must be capable of exciting an incalculable amount of electricity, and this produces magnetic attraction and repulsion. If modern science, in its materialistic conceptions, was in harmony with itself and built its theories on the solid rock of well-established facts, in reference to the wasting of nature's energies, and the final running down of nature's forces, and arrived at its conclusions on this line, then we might tremble for the final fate of the universe; but when conflicting hypothetical speculations are the basis of these horrible visions that haunt the imagination of the prophets of nature's doom, we may dismiss all fears, and look with confidence at nature moving forward to higher destinies and grander unfoldings; potentially an eternity past, and prophesying an eternity to come.

Nature is not God, but God is in nature everywhere. The human voice could never be heard if it were not for the breathing power behind it. Men and all animals would be mute forever if it were not for the current of air passing from the breathing apparatus, causing a vibration in the vocal organs. So it is with nature; she has a living breathing power behind her. Her voice is heard in the muttering thunder, the growling of the volcano, and the sweet melodies of theolian harp. Nature invites us into her temples and allows us to walk along her archways, to gaze upon her magnificence and to study the operations of her hidden forces, and only proclaims herself the offspring of a higher power; only the instrument through which the great infinite breathes life and being into the universal void.

The laws of nature will never be changed. They were established by infinite wisdom and have omnipotent power behind them. This power will endure through the eternal ages. The measuring line which finite mortals, in imagination stretch over a material universe, finds no ending. The plumb-line thrown into the depth of space, finds no bottom. The electric ocean on which suns and systems move is without a shore, and yet the darkest corner of the most distant world is controlled by the same law that governs the mighty empire of matter in the most resplendent regions of the boundless dominion.

If great and small applied to the infinite as they do to human conceptions, we would be but atoms on a distant shore; but mind in man links him to the infinite mind, and gives a pledge of immortality. All things that have a prospect of an eternal existence to come, must in nature and essence have existed in eternity past.

This view does not undervalue creative energy. It magnifies the omnipotent power which contains in itself all existing things. Everything in the universe coexists in this creative power. "All the hosts of heaven were created by the breath of His mouth."

(Continued on Page 18.)

AN INVISIBLE GHOST.

The Terrible Adventure of A Famous Actress.

Mademoiselle Clairon's Supernatural Visitation—Frightful shrieks and uncanny messages.

The annals of modern psychical research have failed to discover a case at once so well authenticated and so terribly suggestive of a spiritual life beyond the grave as that which happened to Mlle. Claire Joseph Leyris de La Tude, better known as Mademoiselle Clairon, the famous actress of the Comedie-Francaise.

This noted woman, whom Rachel perhaps alone eclipsed on the tragic stage, was born near Conde, in 1723, and died at Paris in 1803. Certainly she owed more to art and study than to nature, for however pleasing and attractive, and although gifted with the rarest powers to stir an audience, she could not be said to rival any of the handsome women of her time. Yet she wielded an empire contrasted with which that of Sarah Bernhardt, however legitimate, sinks into insignificance. Mlle. Clairon became, not only the star of the theatre, but the queen of Paris. When the public flocked to see her play, and followed her with adulation, she retired in a manner bordering on contempt; and when her stage companions rebuked her for appearing so frequently on the boards, she retorted with the dignity of a sovereign: "However seldom I may perform, you and the public are equally obliged to me; remember that an evening of mine gives you your living for a whole month!"

An anecdote will show the importance and power of this remarkable tragedienne. Freron, a well known critic, gave a caricature portrait of the actress which was too life-like not to be recognized by all. Mademoiselle Clairon at once applied for redress to the gentlemen of the King's chamber, and threatened that if this was denied, she would retire from the stage. An order was granted by Louis XV., for the conveyance of the satirical journalist to the prison of Fort l'Évêque. As the poor fellow was at that time suffering from a severe attack of gout, his friends interfered and obtained for him a suspension of the order till he was in a fit condition to be removed. Of course, the literary world exclaimed, as well it might, against this unprecedented exertion, of the kingly prerogative in favor of a mere actress, and the affair was for a long time the subject of conversation of the court and capital. Freron had powerful friends, but the minister declared he would yield to no intercession in favor of the journalist, unless it came from Mademoiselle Clairon herself. Everyone soon took part in the quarrel. The queen herself at length interfered in Freron's favor, and obtained his pardon.

In 1743, when Mademoiselle Clairon was in all the splendor of her youth and talent, she was beset by a crowd of admirers, among whom were a few upright single-hearted young fellows whom she distinguished from the crowding throng. Of these, the one who most deeply touched her heart was M. de S., the son of a rich merchant from Brittany. He was about thirty years of age, tall and possessed of a handsome face and fine figure. He wrote keen and clever verse, his conversation and manner indicated a most careful education, but his reserve and timidity were such that a readiness to serve her on all occasions and his expressive eyes alone revealed his deep rooted affection to the already great, theatrical queen. After admitting him to the green-room, she allowed him to be one of the guests at her house, and soon left him no longer in doubt as to the genuine friendship which she felt towards him. He, however, in candidly replying to every question which her reason or curiosity suggested, ruined himself forever in her eyes. She learnt, that, wounded at the thought of being a commoner, he had rented his estate in Brittany, to come to Paris to squander it under a more sounding title. This displeased her. To blush at one's origin, she thought, justified the scorn of right minded people. His mood, moreover, was melancholy and malignant; he was too well acquainted with men generally, he would say, not to despise and avoid them; his object in life was to see no one else but her whom he loved, and bring her to see none other but himself. This displeased her still more.

From the moment she discovered these ruling traits in his character, she saw the necessity of reducing his hopes of consolation that way to a minimum. The invitations she had at first so freely tendered were gradually reduced until they got to be quite few and far between. This wrought so powerfully on his mind and feelings that he fell ill, when the renowned actress nursed him with every possible attention. But her constant refusals to receive him as a suppliant and to relegate him among her friend and acquaintances deepened his wound and prolonged his life.

Finally, he recovered his property in Brittany, but never his health; and convinced that she would render him service by severing his connection with him altogether, Mlle. Clairon strenuously refused to receive both his letters and himself.

Two years and a half elapsed between the day on which M. de S. first met the actress and the day of his death. As his last moments drew near, he wrote imploring her to see him once more; but her engagements and surroundings prevented her from doing so. He died, in fact, with nobody near his couch except his servants and an elderly lady, whose company he had enjoyed for a long time past.

"At the time this occurred," says Mademoiselle Clairon in her memoirs, "he was living on the Rampart, near the Chaussee d'Antin, where people were beginning to build; my house was in the Rue de Buci, near the Rue de Seine and the Abbey of Saint-Germain-des-Prés. I had my mother with me, and several friends who had come to supper. My daily guests were a theatrical director, who constantly transacted my business for me with the gentlemen of the chamber and the actors; the good Pipelet, whom you have known and cherished; and Rosely, a young gentleman of good birth, full of wit and talent, who was a friend of mine. I had just sung some pretty pastoral lays, which delighted those who were present, when on the stroke of eleven o'clock, a shrill, piercing shriek was heard. In gloomy modulation and length it astonished everybody; I sank to a swoon, and remained unconscious for nearly a quarter of an hour.

"The director, who was in love and jealous, said with much humor, when I recovered my senses, that my love-signals were too noisy.

"I answered him that, being free to receive whom I chose at any hour, signals were unnecessary; and that what he called a love signal was of too plaintive a sort to be the announcement of the sweet moments that I might wish for. My pallor and trembling,

and the tears that came into my eyes unbidden, coupled with my earnest request that the guests should stay by me a part of the night, showed that I was at a loss to account for the noise. There was a great deal said about what manner of cry it might be, and it was decided to have persons posted in the street to detect its nature and author, should it again occur.

"All my servants, friends, neighbors and even the police, heard this withering shriek which arose always at the same hour under my windows, and seemed to come out of the air. I could not bring myself to think that it was intended for anyone else but myself. I seldom sipped out of my house; but as often as I did, nothing was heard; and more than once, when upon entering the room, I enquired of my mother and servants whether the phenomenon had occurred, the same shrill, unearthly shriek was suddenly sent into our midst.

"One evening, the president of B., at whose place I supped, accompanied me home. Just as he was bidding me good-bye at my door, the shriek came between him and me. He knew the story, as in fact did all Paris; but he was so startled at the wild weird sound, that he had to be lifted into his carriage more dead than alive.

"Another time, I requested my friend Rosely to go with me to the Rue Saint-Honore to choose some stuffs and to call upon Mlle. de Saint P., who lived at the Porte Saint Denis. The sole subject of conversation that passed between us on the way to both these places was about my ghost, as it was called. The young man, who was full of glib and joke, and disbelieved in spirits from another world, had however been much struck by my adventure. He pressed me to evoke the phantom, promising his implicit belief if it responded to my call. Either from boldness or weakness, I did what he asked: the shriek was repeated three times in succession, in a most terribly loud and rapid manner. On reaching our friend's door, it required the whole house to get us out of the carriage, where we were both found in a fainting fit.

"After this dreadful scene I was some months without hearing anything more. I thought I was forever delivered from this mystery, but I was mistaken.

"All the theatrical company had been ordered to Versailles to attend the marriage ceremony of the king's eldest son. We were to be away for three days. In the hurry and confusion of arrival some persons were unprovided with rooms. Mme. Grandval had none. I waited with her until one should be found, but in vain. At three o'clock in the morning I offered to accommodate her with one of the two beds in the room provided for me in the Avenue de Saint-Cloud. She accepted. I gave her the smaller bed; and as soon as she had retired, I got into mine. While the chamber maid was undressing to rest beside me, I said to her: 'We are here at the other end of the world; the weather is abominable, and the ghost, I fancy, would have some trouble to seek us out here.'

"A frightful shriek followed. "Mme. Grandval, who made sure that hell had been let loose in the room, ran, terror-stricken, with nothing on but her shift, up the stairs and down the stairs, and all over the house, where nobody could be found to close an eye the whole night.

"But I never heard the shriek again. "A week or so after this happened, while chatting with my guests at home as usual, just as eleven o'clock sounded on the bell, the report of a gun fired under my window attracted everyone's attention. We all heard the report, and we all saw the flash. The window, however, had received no damage. We concluded that some unknown person had attempted to take my life, and having failed, certain precautionary measures must be had for the future. The director flew to the house of M. de Marville, the lieutenant of police, who was a friend of his. The soldiers lost no time in coming. All the houses in front of my own were searched; they were closely watched the days following; my own house was also carefully searched; the street was filled with all manner of police spies; but, do all we could, for three whole months the same loud report was heard, always at the same hour, directed towards the same window pane, without anyone ever having been once able to detect the place whence the firing proceeded. The fact stands recorded on the police registers.

"Accustomed as I was to my ghost, whom I found good-natured enough after all, since he did no further harm than play on me his hocus-pocus tricks, I one day, feeling very warm, and oblivious of the hour, opened this identical window, when the director and I leaned on the balcony outside. Eleven o'clock sounded; the explosion occurred, and we were both flung violently backwards into the middle of the room, where we fell as though dead. On recovering our senses, and finding that no bones were broken, we looked at each other, and agreeing that we had each been gratified, he on the left cheek and I on the right, with the most awful slap in the face any human being ever received, we set up laughing like mad. The next day nothing occurred. The day after, however, invited by Mlle. Dumassil to be one of the guests at a select evening party, she gave at her house near the Barriere Blanche, I got into a cab at eleven o'clock and started with my chambermaid. It was a bright, clear night; the moon shone beautifully, and we were driven along the boulevards, where houses were being built. We were looking at the works going on there, when my chambermaid said:

"Is it not somewhere out here that M. de S. died?"

"From what I have been told, it must be," said I pointing with my finger, "in one of those two houses there before us."

"At the same moment, an explosion like those I had so often experienced, burst from one of the two buildings, and went like a gunshot clear through our carriage. The coachman fancying he was attacked by thieves, gave the reins to his horses, and we reached our place of appointment having scarcely recovered our senses, and, as regards myself, in a state of fright which, I admit, was a long time getting over.

"This was the last achievement of the kind with fire-arms.

"I next experienced another visitation. It was as if a clapping of hands took place; the hands were clapped in a measured way and with reduplication or increase. The noise, to which the goodness of the public had accustomed me, long prevented my making any remark about it. My friends, however, who had heard and watched for me, asserted that it took place at eleven o'clock, almost under my doorway. 'We hear it,' they said, 'but can see nobody. It is evidently a continuation of what you have already experienced.'

"As the noise this time had nothing terrible about it, I took no heed of its duration, nor of the melodious strains which I afterwards heard. It was like a celestial voice that gave the prelude of the noble and tender tone it was about to sing; the voice began singing some distance off, at the Carrefour de Buci, and finished at my door; and, as in

every preceding case, I could hear and follow the notes, but nobody could be seen.

"Finally, after two years and a half all noises ceased.

"One day somebody came to tell me that an elderly lady was outside who desired to see my apartments. When she came in, I was seized with a fit of trembling, which it was impossible for me to control. I looked at her a long time from head to foot, and my emotion increased when I discovered that she also felt as I did. All I could do at the time was to ask of her to take a chair; she accepted, for we both had need of a seat. Our silence continued, but our eyes left no doubt of our wish to speak. She knew who I was, but I had never seen her before; so she felt that it devolved on her to speak first, and this is what she said:

"I was the best friend of M. de S., and the only person he consented to see during the last year of his life; we both counted the days and hours in our converse about a year, who seemed to us now an angel, now a devil. I pressed him constantly to try and forget you; he as constantly protested that he would love you even beyond the grave. Your last refusal to see him hastened his death. He counted the minutes, when at half-past ten o'clock his lackey came back and said that decidedly you would not come. After a minute of silence, he took my hand, with an increase in his despair which alarmed me. The unfeeling creature! she shall get no good by it, said he. *Kehall pursue her living! I am dead as often as I did when I was living!* I sought to quiet him, but found that he had breathed his last."

When these words we have underscored fell on Mlle. Clairon's ears, their effect may be imagined, corresponding as they did with all the apparitions, her whole being was literally wrong with anguish and terror.

JULES CLARETTE.

The Portland Oregonian on Spiritualism.

BY WM. EMMETT COLKMAN.

When a newspaper editor or other public teacher essays to instruct his readers or hearers concerning the merits or demerits of any alleged system of truth or purported scientific phenomena, it is his duty primarily to thoroughly acquaint himself with the facts pertinent thereto ere he presumes to enlighten, or pretend to enlighten, the general public thereon. Had the editor of the *Portland Oregonian* adhered to this self-evident duty, his remarks on Spiritualism in its issue of May 12th last, in all probability never would have seen the light. This *ipse dixit* concerning the character of the phenomena of Spiritualism and of mediumship manifests either crass ignorance relative to common, well known facts or willful suppression of the truth.—In my opinion the former.

As an argument against Spiritualism it is urged that "the vast mass of intelligent civilization does not believe in spirits as manifest to human sense." This is a questionable statement. I think that the "vast mass" of the people in every civilized country, learned and unlearned, does believe in the possibility, and at times the actuality, of the spirits of the dead being manifested to mortal vision. All over Christendom the belief in apparitions, or what are called "ghosts," is almost universal. Those who deny the possibility of such appearances are few, being confined almost wholly to those who deny or doubt the existence of such things as spirits, the materialists, agnostics, etc. The civilized world everywhere is overwhelmingly Christian, and virtually all Christians believe in the appearance of spirits to mortals, as recorded in the Bible; and very few Christians, I think, would dispute the possibility of spirits manifesting themselves to the dozens of earth, in post biblical times. But were it true that the intelligent masses did not so believe as asserted, that fact would be no valid argument for or against the truth of the verity of spiritual phenomena. "The vast mass of intelligent civilization" believes in numerous absurdities and fallacies; such as eternal punishment, a trinity of personal gods, the infallibility of the Bible, a personal devil, etc., etc. Moreover, the masses do not believe in many established or probable truths; such as the universal supremacy of law and the absence of miracle in nature; the purely human and natural origin of the Bible, precisely as with all other books; the absolute humanity of Jesus, of precisely the same origin and character as that of all other men and women; and multitudes of other rational or natural facts.

The beliefs of the masses, pro or con, are of little value concerning the reality of the higher truths of nature; but the beliefs of the intelligent few, the competent ones who have carefully studied and tested the reality of any asserted fact in nature, are of much value; and tested by this truism the genuineness and spiritual character of many of the so-called phenomena of Spiritualism have been fully established. It is upon this point that the ignorance of the *Portland Oregonian* savant asserts that the spiritual phenomena, "when freely tested by the same senses of sight, hearing and touch that we apply to other material evidence in this world, are unworthy of respect;" that the question whether the phenomena are the work of frauds and mountebanks or are inexplicable phenomena forcing the conclusion that they are the work of departed spirits, "has been settled, by scientific and judicial investigation, overwhelmingly against modern Spiritualism;" that the vast majority of educated thinkers and scholars, headed by Carpenter and Huxley, treat it with contempt; and that "Wallace and Crookes (sic) are the only exceptions among scientific men to this conclusion."

Had this learned Dogberry condescended to post himself a little upon the subject ere he pretended to speak understandingly thereupon, it is probable that he would not have "written himself down an ass" in the manner outlined above. So far from being regarded as "unworthy of respect," our friend would then have known that a "vast mass" of the foremost intellects of the world, all over Christendom, scientists, jurists, philosophers, statesmen, scholars, literati, etc., etc., have deemed these phenomena of great consequence, and have carefully investigated them, proving their reality, and in most cases accepting their origin as of a supernatural or spiritual character. He would also have known that, instead of scientific investigation having settled the question against Spiritualism, no instance is known of a scientist having, after a thorough investigation of the subject, expressed a disbelief in the genuine character of the phenomena. Those scientific men who have spoken against it have in most cases never examined the matter, never submitted the facts to any personal analytical or experimental investigation. They have decided against them on a priori grounds, prejudging the case according to their own foregone conclusions; just as their brother scientists sneered at and denounced

the idea of the circulation of the blood or the feasibility of the electric telegraph and steamboat transatlantic navigation. Huxley has never examined the subject at all, as he admits, and Carpenter's investigations were of a very superficial, shallow nature. Instead of testing the reality of the higher phenomena, Carpenter, in his studio, denied the possibility of their occurrence, in accordance with certain prepossessions or dominant ideas cherished by him, thereby signally illustrating his lack of conformity to the true scientific spirit of rigid examination and testing of all phenomena before dogmatically deciding as to their unreality or probable character. *Per contra*, every one of the vast number of scientific men who have carefully investigated the phenomena has become convinced of their genuineness independent of fraud and delusion. Of course it is well known that a portion of the alleged phenomena is due to fraud and deception, and another portion to delusion, illusion and hallucination. But after eliminating all these there remains a mass of facts thoroughly attested scientifically, the genuineness of which has never been and can never be overthrown. So far as the genuine character of much of the phenomena is involved, science has settled the matter, but in the affirmative, not the negative, as our Oregonian savant asserts.

To state that Wallace and Crookes (Crookes?) are the only scientific men that have pronounced verdicts favorable to spiritual phenomena indicates a degree of ignorance below that which it was thought could be reached by any man of intelligence in America at this time. Is not the gentleman aware that eminent men in almost every branch of science, in nearly every European country, have testified to the truth of spiritual phenomena, including astronomers, physicists, naturalists, chemists, philologists, neurologists, mathematicians, sociologists, physiologists, metaphysicians, etc., etc.? Has he never heard of Professors Hare, Mages, Gregory, De Morgan, Zollner, Weber, Fechner, Fichte, Schellner, Hoffman, Perty, Wagner, Butlerof, Flammarion, Chailis, Torhebon, Edland, Buchanan, Deuton, Varley, Barrett and the many other scientific men testifying to the reality of psychic phenomena? In the absence of even elementary information, so to speak, on Spiritualism, what presumption on the part of this editor to attempt to write knowingly upon it!

We are further told that "judicial investigation" has settled the matter also against Spiritualism, and that "the courts confirm the conclusion of science by punishing mediums at every chance upon the charge of getting money under false pretenses." Again I fear our critic's ignorance is apparent. Does he not know that a number of eminent jurists and lawyers are confirmed Spiritualists, even, it is said, Chief Justice Salmon P. Chase having been to some extent a believer? Is it possible that he has never heard of Judge Edmonds? It is also true that extremely few mediums, real or pretended, have ever been convicted of obtaining money under false pretences. Very rare it is that an arrest of any such is made, and in few cases does a conviction follow. In most cases of this character conviction was merited, the culprits being fraudulent or pseudo mediums, swindlers, impostors, assuming the name and cloak of mediumship for base purposes. It is a pity that more of these vamps are not arrested and punished, and I would willingly second our editorial friend in all legitimate efforts to bring to condign punishment these graceless scamps robbing the people by the pretended exercise of mediumship. But genuine mediumship is of a different character from this, and its truth has been scientifically and (in a sense) judicially confirmed.

San Francisco, Cal.

For the Religio-Philosophical Journal.

UNITARIANISM.

BY AGNES CHUTE.

Part Second.

The Unitarian body went frantic at its first national convention in New York City, in the spring of 1865. The new movement was born as a great warm thought and impulse in Channing, who was above all things humane. He wanted to do something for humanity. Jesus was grand to him because he had so warm, tender and true a heart in him. Channing saw in the negro slave a brother man. He took to his heart whoever had a word to utter against the crime of human slavery.

Were not Unitarian churches in general anti-slavery in profession? Yes—but in 1855 Dr. Eliot, of St. Louis, withdrew from the western Unitarian conference because it adopted a resolution condemning slavery. In 1865, after slavery had been abolished in the United States, there came to the first national Unitarian conference, in New York, as a delegate from an independent religious society in Florence (Mass.), a man who had been all through the anti-slavery struggle a heart-brother of Channing, and had given his whole life for the humanity that was in the enslaved negro. It was Charles C. Burleigh, one of the purest and noblest of men. His life came as near being like a fulfilment of the spirit of Jesus as could well be, but he was only the unappointed preacher to a society that did not call itself Christian or Unitarian. He had all his life been a believer in God and a worker for man. He had drawn no large salaries, had studied at neither Harvard nor Meadville, had not been ordained, but measured by Channing's yard stick, he was in every way the equal of the best man who stood in that convention as an Unitarian by birth, education or ordination. The leaders of the Unitarian body, however, went wild over him, as a Scotch Presbyterian synod might have done two centuries ago or more over the presence of a Catholic priest. Burleigh seemed to be to the leading Unitarians of that convention a veritable anti-Christ. He was set down as a "rag-tag and bob-tail," and it was the animosity roused by his presence that drove the convention to the adoption of "the preamble" that made the first serious division of the body.

Does that preamble still stand? Yes; but it was being outgrown until the advent of a little Baptist spider into the Unitarian body of the West raised the devil among the denominational flies. The bitterness of '65 and '66 was nearly all gone in '84 when at the National Conference at Saratoga the body adopted a resolution that virtually took the dynamite out of "the preamble," and prepared the way for the probable nullification of it at the next convention, 1885.

What prevented it? The ambition of a disturber. The West has always been less bound by the formalism of creeds and dogmas than the East. The strictest of orthodox men in Connecticut will become a comparatively "liberal" person after living a few years in the West. Unitarianism has been modified by this influence even more than older Christian sects. For forty years there has been a fellowship

of Unitarian churches in the West that has been, by virtue of different environments, broader and freer than in the East. In the West there are ten people who are openly hostile to the Trinity, and all that it implies, to one person in the East. Consequently Western Unitarianism has gradually taken on a less and less exclusive platform in order to catch and hold those who in one way or another were falling away from Trinitarianism. In this way it came to pass that years ago the Western Unitarian Conference—composed of the Unitarian churches in the Western States—said, substantially, that it recognized no theological or dogmatic test, but would welcome to its circle all who believed in Freedom, Fellowship and Character; Truth, Righteousness and Love. It took a bold stand for churches without dogmas and religion without profession. It decked itself with abstract terms, beginning with capitals and went on its way welcoming to membership all who chose to come in. It asked no questions and required no pledges. All were Unitarians who were not Trinitarians.

Am I sure of that? Yes. The Unitarian church has for many years, in the West, existed without fence or safeguard of any kind. It has been holding up a gilded banner emblazoned with "Truth and Righteousness and Love," which the people were allowed to interpret for themselves. There was no call to repentance. The sinner need not cease to be a sinner. Conscience was never disturbed. Truth, Righteousness and Love were words with no practical meaning to men who lived day by day to get the best of their fellowmen in trade, or to those who saw in "love" the license that for the last quarter of a century has paced rough shod over the sacredness of home in the United States.

Are not other churches as loose in these things as the Unitarian?

Granted that they are. That, however, does not afford any excuse for the Unitarian church, or make its "Truth, Righteousness and Love" any more than a cloak for the evil-minded and a snare for the unsuspecting. I shall have occasion to return to this point and leave it now with the remark that the followers of Channing, in their eagerness to get numbers, have sacrificed his demand for purity to a weak ambition for popularity. The liberty of his noble mind became the license of followers who, finding their denomination dragging itself along, attempted to instill new life into it by opening the doors wide—taking them off the hinges, in fact—to that always questionable element of society that has no word for Trinitarianism save that of condemnation. In their haste to grow, the leaders of Western Unitarianism sold their birthright for a mess of pottage. They were actuated by a motive that was selfish. They were working not for humanity, but for Unitarian ministers—making a market for them, as it were.

Do I condemn the spirit of freedom in religion?

By no means. I endorse it. I believe in the religion of humanity that Channing preached and lived. As Channing was himself a growth out of and above Calvinism, so were Emerson and Parker growths along the same line of development that gave the world Channing. But those men said: "We will not eat sugar produced by slave labor. We will not accept money that is the price of rum. We will welcome to our midst no unrepentant thief. We will not ask our wives and daughters to associate with unclean men and women from the shambles of vice who have not shown by their conduct that they have risen above time past. Our churches will not sacrifice purity to popularity. If Unitarianism cannot live without pandering to fraud, passion and vice, let it die!" Their successors have not been wrong in growing to a larger liberty of mind, but they have sacrificed their body to an unwise ambition out of which has grown another row, to which I shall call attention later.

The Great Wall of China.

Of course we had to go to the great wall of China. Squeezing through (the last deep gorge and a deep rift in the solid rock cut out by ages of rolling wheels and tramping feet, we reach the great, frowning, double bastioned gate of stone and hard burned brick—one archway tumbled in. This was the object of our mission, the great wall of China, built 213 years before our era; built of great slabs of well-bawn stone, laid in regular courses some twenty feet high, and then topped out with large, hard burned bricks, filled in with earth and closely paved on the top with more dark, tawny brick—the ramparts high and thick and castellated for the use of arms. Right and left the great wall sprang far up the mountain side—now straight, now curved, to meet the mountain ridge, tursted each 300 feet—a frowning mass of masonry. No need to tell you of this wall; the books will tell you how it was built to keep the warlike Tartars out—twenty-five feet high by forty thick, 1,200 miles long, with room on top for six horses to be driven abreast. Nor need I tell you that for 1,400 years it kept those hordes at bay, nor that, in the main, the material used upon it is, just as good and firm and strong as when put in place. Twelve hundred miles of this gigantic work built on the rugged, craggy mountain tops, vaulting over gorges, spanning wide streams, netting the river archways with huge hard bars of copper, with double gates, with swinging doors and bars set thick with iron armor—a wonder in the world before which the old-time classic seven wonder, all gone now save the great pyramid, were toys. The great pyramid has 85,000,000 cubic feet, the great wall 6,350,000,000 cubic feet. An engineer in Steward's party here some years ago gave it as his opinion that the cost of this wall, figuring labor at the same rate, would more than equal that of all the 100,000 miles of railroad in the United States. The material it contains would build a wall six feet high and two feet thick right straight around the globe. Yet this was done in only twenty years without a trace of debt or bond. It is the greatest individual labor the world has ever known.—*Mining World*.

HOW TO STOP COUGHING.—In a lecture once delivered by the celebrated Dr. Brown-Séquard he gave the following directions, which may prove serviceable to persons troubled with a nervous cough:—"Coughing can be stopped by pressing on the nerves of the larynx in the neighborhood of the nose. A pressure there may prevent a cough when it is beginning. Sneezing may be stopped by the same mechanism. Pressing, also, in the neighborhood of the ear may stop coughing. Pressing very hard on the top of the mouth inside is also a means of stopping coughing. And I may say the will has immense power, too. There was a French surgeon who used to say, whenever he entered the wards of the hospital: 'The first patient who coughs will be deprived of food to-day.' It was exceedingly rare that a patient coughed then."

Woman and the Household.

BY HESTER M. POOLE.
[106 West 29th Street, New York.]

SEA-WAY.

The tide slips up the silver sand,
Dark night and rosy day;
It brings sea-treasures to the land,
Then bears them all away.
On mighty shores from east to west
It walls, and gropes, and cannot rest.

O tide, that still dost ebb and flow
Through night to golden day,
Wilt learning, beauty, come and go,
Thou givest—thou tak'st away.
But sometime, on some gracious shore,
Thou shalt lie still and ebb no more.

—Ellen Mackay Hutchinson.

In the *Forum*, not long since, appeared an article by T. W. Higginson, entitled, *Unsolved Problems*, having under consideration Woman Suffrage. A reply to this by Mrs. Harriet Stanton Blatch of England, is so pertinent and true that I cannot forbear making copious extracts from it, especially as it includes the problems which it answers. Mrs. Blatch is the youngest daughter of Mrs. Stanton, and, as the paper shows, is no degenerate scion of the vigorous woman who is now past three score years and ten. The paper is published in full in the *Woman's Tribune* of Beatrice, Nebraska.

"The fear is expressed that for a time the enfranchisement of women would give rise to scandals because 'there would be free intercourse of the sexes in legislative halls and committee rooms,' and because politics involve 'an immense deal of the most private and confidential conference by day and evening. The evilly disposed, it is thought, would suggest—naughtiness—in connection with all the private interviewing. . . . There are private interviews between men and women every day, and yet scandal seldom deems it worth while to wag its tongue. Hundreds of women go to the capital to confer with members of Congress, they go on business, so the world says nothing. Committees of both sexes conduct the charities of the country, but since they are occupied with vital matters the scandal-monger finds no audience for hints adverse to these good men and women. . . . No, no, it is not in institutions of co-education, but in frivolous society that scandal is rampant. The world has an ingrained belief that satan always finds mischief for idle hands to do, and as deep a conviction, well supported by experience, that in occupation are safety and purity. There is sound philosophy underlying this, but vaguely recognized. Women when earnestly employed cease to be sexually attractive to men. A gentleman who was one of a mixed class of students in Berlin, once said to me of a beautiful friend, 'When occupied with the chemistry lectures, Miss R. loses her beauty.' Of course her features were unaltered, and as her beauty was not at all one of expression, there was really no diminution of good looks. She seemed lovely as ever to me. The young man was piqued; the woman he admitted was engrossed in earnest work, and had no flattering smile for him. A laughable instance in the same line has just occurred in a large cotton manufactory in Lancashire. Three hundred men struck work because three women were put on as 'mule-spinners.' They objected on 'moral' grounds. The heat of the rooms is so great that the women have to work in 'very scanty attire.' I really believe the men were in a large measure sincere, and with their whole brotherhood would not have been able to tell why they could view without the slightest compunction, a ballet-dancer in full, or rather meagre paraphernalia, and yet feel rebellion rising in their masculine breast against the least feminine exposure in the workshop. In the one case the woman is dancing for the amusement of men; she is their tool; in the other, she is working for her own daily bread, and shows her independence by putting on a costume that is unbecoming, an 'in every way unfitted to arouse the passion of men. Blue stockings and the like never excite men's amateness. The world half recognizes the truth, and is not likely to believe in scandals in which legislative ladies take a part."

A NEW GENERATION.

"As Colonel Higginson began so he ends by assuring friends and foes that they do not appreciate the vastness of the political change proposed in the enfranchisement of women. But the article throughout proves that its author does not know the rising set of reformers. There is a new generation, a wholly new one, that played no part in the anti-slavery struggle and was unborn when its parents sat at the cradle of woman suffrage. We, the heirs of those heroic days, understand perfectly the greatness of the work left for us to accomplish. We realize the magnitude of the reform we advocate. It will probably not reach its majority in the life time of those who tended it in infancy, they will not 'follow its hearse,' nor march in its triumphal procession. The younger women, those of the new era, do not chafe from any personal motive at the slow progress of our cause, for the good that will spring from enfranchisement could not arrive to our time were the ballot granted to-morrow. Benefit is a flower of slow growth. It is merely as well-wishers to humanity, as staunch believers in republicanism, as workers for the good of posterity, that we desire every privilege of the citizen."

"Colonel Higginson pleads for our enfranchisement on the score of giving us 'self-respect.' That is an argument applicable also to the majority of women, the vast majority, but not the women of the new order. We believe in ourselves, we make our own terms with civilization, we get what we want from the world. Knowledge is power, and when women were first taught their letters, victory in their struggle for freedom was assured. There is now no close corporation in learning. Shut a university against us, and we build up one of our own, and supplement its deficiencies with eager use of libraries and museums. What knowledge can we be barred from? None. If we are free souls, not self-distrustful, submissive. A woman that believes in herself is full of resource. She walks round the barrier—why waste time in scaling it? For instance, men, of tyrannical turn, concoct laws favorable to themselves in the guardianship of children. They might have spared themselves the pain; the law will only affect the meek little woman that would, in any case, have been under their thumb, and the independent, the self-confident will be untouched. She has made her terms before marriage with a man she fully knows, and she is placed on an equality with her husband."

A NEW TYPE.

"The rising generation of men is coming in contact with a new type of woman. This type says meekness, dependence, is a feminine pretense, and those who practice it deserve to suffer and will suffer. Here is an

instance of the new generation. The heroine of the episode I relate was a young and beautiful woman. She believed in the sacredness of marriage and parenthood. She was in love and her love was ardently returned. This was an open secret. At last the young man came to her to make his formal declaration. Her conscience compelled her to ask if his past life had been wholly pure. He acknowledged that it had not, but trusted her love was deep enough to forgive him. He could not wipe out the past, but would vouch for the future. Yes, her love might forgive him, but one more question: Suppose her past life had been impure, could his love overlook that? At once came words about the difference between men and women. And then the answer of the womanly girl: 'You have two codes of morals, one for me, and the other for yourself. Our paths in life do indeed lie apart. Let us separate here and now.' Such is the woman that will not be false to men, she gives them the truth, she tells them she feels just as they do.

"We know exactly where our chief enemy lurks; in the tremendous sex bias of men. They have no notion how prejudiced their minds are. Is it not a startling indictment that one well read in social science can say she has never yet met a book on sociology, that, in its generalization, considered the human race other than wholly masculine? Men, no doubt, would prefer to do right rather than wrong; but they prefer above all other things to continue the dominion of sex."

"Until a man has settled once for all that a like moral code holds good for both sexes, until he has renounced forever that inheritance of barbarous times, sexual dominion, he will be subject to spasms of 'profound solicitude' as to the wisdom of unrestricted female suffrage. We are told that men and women are 'separated by impassable gulfs of experience.' I challenge the statement. Putting aside one experience, there is not a single gulf, nay, not a rivulet dividing them. 'No, no, Col. Higginson, the new generation of women are sticking closer to you than many a brother. It is exactly because woman's knowledge is broadening, because she has at last opened up the line of literature to which even few men have had access, because she has gained the reality of power, that she is sure to share with men every sign of authority. Laboulaye was right, in so far as he was an admirer of sex aristocracy, to advise men to keep women ignorant, because 'notre empire est détruite si l'homme est reconnu.' Those who know how deeply implanted the bias of sex is, have become convinced that the time for elaborate reasoning has gone by. They know that they are fighting fanaticism, which is guided by emotion, and is in no way to be influenced by logic. Feelings are not changed by argument however able. Great concurrent causes entered into the enfranchisement of the negro; state rights, civil war, the need of a political party. No such elements are likely to help on the triumph of our cause. Women must win through their own inherent worth and power."

Late June Magazines Received.

THE CENTURY MAGAZINE. (New York.) The portrait of Count Leo Tolstoy occupies a conspicuous place as frontispiece in this month's number and is followed by A Visit to Count Tolstoy. This account is the first of a series of papers making record of a hazardous trip to Siberia. Mrs. van Rensselaer's series of papers on the great English cathedrals is followed by a critical and descriptive study of Peterborough. College Boat-Racing by Julian Hawthorne, and Boat-Racing by Amateurs, discusses interestingly the controverted question of the best style of rowing. The Lincoln History makes marked progress toward the presidential contest of 1860. The War Series continues in interest, and with poems, short stories and notes make a most valuable number.

THE FORUM. (New York.) Is Andover Romanizing by Prof. Francis L. Patton opens the June number of this sterling monthly, and is followed by such good reading as Books that have helped me; What is the object of Life? Why the revised version has failed; False Notions of Government; On things social; Capital Punishment; Railway passes and the Public; The Control of the Pacific; An evil of the Schools, and The Form and Speed of Yachts.

THE HOMILETIC REVIEW. (New York.) The *Homiletic Review* for June closes another volume of this valuable and growing monthly. The leading article, by Dr. Gordon, is masterly in its way, and merits consideration. All kinds of readers will find abundant food for thought and inspiration in the various editorial sections, which, as usual, show careful editorial work.

SUNSHINE. (Philadelphia.) The February—May numbers, inclusive, of this magazine are received bound together and present a neat appearance. The publisher, W. D. Richner, 330 North 12th street, Philadelphia, offers the volume of sixty pages for fifteen cents each.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (New York.) Contents: The Virgin Pymander of Hermes Trismegistus; Agnostic Realism; A Critique of Kantian Philosophy; Hegel's Philosophy of Religion; Goethe on Immortality of the Soul; Notes and Discussions.

THE UNITARIAN REVIEW. (Boston.) Contents: The Revelation of God; A Flaw in our Town Democracies; St. Paul's Doctrine on the Risen Christ; Our present need; The Eastern Question; Editor's Note-Book; Critical Theology; Book Notices.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) James Parton writes about Labor Cranks, and is followed by The Bible as a Text-Book. Other articles are: Lord Byron and Liberalism, and Prohibition and Science vs. Spiritualism.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) Contents: Duck Hits on the Marais; Miss Falkland; An Unknown Country; A Journey to Exeter; A Secret Inheritance; Picturesque Picardy; An Indian Love Song; Sir Philip Sidney.

BUCHANAN'S JOURNAL OF MAN. (Boston.) Contents: The Most Marvellous Triumph of Educational Science; The Grand Symposium of the Wise Men; The burning question in education; Miscellaneous Intelligence; Genesis of the Brain.

THE PLATONIST. (Osceola, Mo.) Contents: Etruscan Notes; The Yoga Aphorisms of Patanjali; The Celestial Desartir; Iamblicus on the Mysteries; Franciscan Patriots; Life of Hal Ebn Yekdan.

HOMER KNOWLEDGE. (New York.) The second number of this monthly is out and has an attractive table of contents.

L'AUBRE. (Paris, France.) Lady Cathness has issued the sixth number of her monthly and the contents are varied and interesting.

THE MENTAL SCIENCE MAGAZINE. (Chicago.) The articles are varied and timely for June

THE PATH. (New York.) This monthly is devoted to Theosophy and the study of Occult Science, Philosophy and Aryan Literature.

GOLDEN DAYS. (Philadelphia.) This well known weekly for boys and girls still maintains its interest as the stories and poems are contributed by the best known writers.

BABYHOOD. (New York.) Mothers and those interested in the care of infants and young children will find much to interest them in this month's issue.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) The June number of this monthly comes out in a new cover and the table of contents is fresh and readable.

OUR LITTLE ONES AND THE NURSERY. (Boston.) The children will, as usual, be pleased with stories, poems and pictures.

HALL'S JOURNAL OF HEALTH. (New York.) Timely and suggestive articles fill the table of contents.

Chicago Christian Scientist.

There is a new venture in the line of Christian Science, by Joseph Adams, 146 22nd St., this city. It will be published monthly. "This work," we are told in Mr. Adams' salutory, "is undertaken for the glory of God, in the name of Christ (the truth) and the benefit of humanity." He represents "no particular school of Christian Science," yet he admits that the truth taught him at the Massachusetts Metaphysical College, and in Mrs. Eddy's book, entitled, "Science and Health," as an appendix and key to the incomparable "Bible," are still his sources of light, wisdom and power. Mr. Adams, not liking some of the staple hymns of the day, has remodeled them. "Nearer my God, to Thee," he has fixed to his liking as follows:

Nearer I cannot be,
My God, to thee.
In Thee I live and move,
Sustaining me.
Thy love, my song shall be,
More of my God I see
Always with me.

Never I wander;
The sun not down,
No darkness covers me
In sleep alone.
For in my dreams I'd be
Conscious, my God of thee,
Never from me.

Then with my waking thoughts,
Bursting with praise;
Out of my sense of thee
Bethel I'll raise.
So shall my moments be
Joyous, my God, with thee,
Sweet Harmony.

Brighter the way appears,
Lighted with heaven;
In which our Father lives,
With his children.
Spirit thoughts teaching me
Glories, my God, of thee,
Baptizing me.

Soaring on joyful wing,
Thinking of Him,
Sickness and woes forgot,
Evil and sin,
"Always, my song shall be,
More of my God I see,
My life to be."

New Books Received.

THE CRUISE OF A WOMAN HATER. By G. De Montauban. Boston: Ticknor & Co. Price, 50 cents.

INFANT PRAISES: A collection of Sacred Songs, Hymns and Music. Philadelphia: John J. Hood.

FOR BOYS: A Special Physiology. By Mrs. E. R. Shephard. Chicago: Sanitary Pub. Co. Price, \$2.00.

EVOLUTION AND CHRISTIANITY. A Study. By J. C. F. Crumrine. Chicago: Chas. H. Kerr & Co. Price, 50 cents.

THE HUMAN NATURE LIBRARY. Number 1. Self-Reliance or Self-Esteem. New York: Fowler & Wells Co.

ISMS: Material, Occult, and Spiritual, and their Influence in Determining the Religion of the Future. Cincinnati, Ohio: Robert Clarke & Co. Price, 40 cents.

Every day adds to the great amount of evidence as to the curative powers of Hood's Sarsaparilla. It is unequalled for general debility, and as a blood purifier, expelling every trace of scrofula or other impurity. Now is the time to take it. Sold by all druggists.

A Great Offer.
No matter in what part you live, you had better write to Hallett & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$50 in a day. Both sexes, all ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

Parlor Suits in elegant coverings from \$25.00 to \$50.00, my own manufacture, at Holton's 224 to 228 Wabash Ave.

Notice to Subscribers.
We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed. A mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." Mrs. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Made only by C. E. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

BIBLE CRITICISMS.

Being Extracts from the Biography of Leonard B. Field.
Pamphlet form. Price 10 cents per copy.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Cuticura
A POSITIVE CURE
for every form of
Skin and Blood
Disease
from
PIMPLES to SCROFULA.

SKIN TORTURES OF A LIFETIME INSTANTLY RELIEVED BY A WARM BATH WITH CUTICURA SOAP, a real skin beautifier, and a single application of CUTICURA, the great skin cure.
This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure
Eczema, tetter, ringworm, psoriasis, Itchen, pruritus, scab head, dandruff, and every species of torturing disfiguring itching, scaly, and pimply diseases of the skin and scalp with loss of hair, when physicians and all known remedies fail.
Sold everywhere. Price CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

PIMPLES, blackheads, chapped and dry skin prevented by CUTICURA MEDICATED SOAP.

A CHURCH ORGAN

AT
A BARGAIN!

\$330.00 FOR \$100.00.

Seven sets of Reeds and Coupler. Five octaves; two sets of 2 octave each, and four sets of 2 octave each; sub-bass of 1 octave and octave coupler.

STOPS—Flute, Dulciana, Echo, Clarinet, La Brillante, Principal, Diapason, Dulcet, Harp, Vox Humana, Sub-bass Coupler, and Grand Organ and Knee Swells.

Never been in use. Just as received from the factory. Write at once to the

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

THE GREENWOOD

PATENT

Convertible

Wire Basket.



THE LATEST. One of the greatest novelties and most useful articles ever placed before the public, and is covered extensively by patents. It is not only useful, but decidedly ornamental. Can be turned into a hundred different shapes. Is made of the best steel wire heavily galvanized. Always ready to be turned into Card Box, Fruit Basket, Bread or Cake Basket, Ladies' Work Basket, Egg Basket, etc. Price \$25c. by mail postpaid.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

A TREATISE ON

THE HORSE



AND HIS

DISEASES,

By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, causes and the best treatment of each of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.

One of the many receipts in this book is worth the price asked for it.

Price Ten Cents, postpaid.

By mail, postpaid, 50 cents.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

LADY

We want active, energetic ladies everywhere to sell our grand gold book

Maternity, by Mrs. F. R. Burr, M. D., of the Woman's Medical College, Philadelphia. This book is just what the title indicates—An intelligent and popular treatise on the subject of Motherhood and topics of a kindred nature, including the most complete manual ever published on the subject. The price is \$1.00. Ten Thousand copies sold. Postpaid \$2.00. Big terms to active agents. One lady made \$24.41 first week; another \$22 in two weeks; another \$20 in seven days; another, with no experience, made \$12 in 12 days. Good agents average \$25 per week. Experience not necessary. Write quick for descriptive circulars and terms to agents.

Address L. F. MILLER & CO., Publishers, 120 La Salle St., Chicago, Ill.

Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.

THE LITTLE GIANT COFFEE DISTILLER.

Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the coffee-tannin, rendering it strong and unpalatable to the taste. The process of Distillation brings out the aromatic flavor of the Coffee, which is the essence and nutrient of coffee. Directions sent with each Distiller. In ordering, send bright of coffee pot. Price by mail 40 cents. Address

PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago.

\$250 A MONTH. Agents wanted. 90¢ best selling article in the world. I can prove it. Address JAY BROWN, Detroit, Mich.

FOR BOYS A SPECIAL PHYSIOLOGY.

By Mrs. E. R. SHEPARD. Author of "For Girls."

Gives to every boy, youth and man important and long-needed knowledge. WHITE CROSS WORKERS will welcome this book as an efficient aid in the School Party movement.

FOR BOYS is a book of 300 pages, handsomely bound in LEAVY cloth. Post-paid, \$2.00. Circulars and List Free.

HEALTH FREE!

VERY BEST TERMS TO AGENTS.

Sanitary Publishing Co., Chicago.

THE BEST.

THE POLYGRAPH

DRAWING INSTRUMENT. A new and ingenious invention, by the aid of which a child of a few years can produce drawings, at the same time its accuracy and convenience render it of practical benefit to Designers, Decorators, Draftsmen, Architects, Engineers, and Artists.

JUST THE THING FOR LADIES IN MAKING STAMPING PATTERNS. Full directions with each. By mail, post-paid, Price—Bran, Net, Nickel, 60c.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

NEVER SQUEEZE

A LEMON?

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



CENTRIFUGAL LEMON DRILL

you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer.

The drill is light and handy, and costs only 10 cents by mail 12 cents. A Bonus for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for University. Send for sample and terms.

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, - Chicago, Ill.

MONEY FOR THE HONEST!

In amount of \$50 to \$500.00

One to Ten years time.

Our new plan—available to all, based on the principle of the "Savings Bank"—enables you to save safely, also, and occupation. The System in Full, with Form, etc., Free, on receipt of stamp.

I. BUTLER, Sec'y,
Bradford Block, Cor. Ninth & Vine,
CINCINNATI, OHIO.

Now Ready.

PARTIAL CONTENTS FOR JULY:

METAKANTIA. Illustrated. Z. L. Wase.

OLIVIA ELAFLAIN. Illustrated. Edgar.

FOUR.

COLORADO SCHOOLS IN THE SOUTHWEST.

Illustrated. Rev. J. W. Culver.

LITERARY LIFE IN PHILADELPHIA. Illustrated. Miss R. Hardy.

THE LADY OF THE WHITE HOUSE. (Poem.)

Edna Dean Proctor.

WOMEN AS FACT HARRIS AND FLORIST.

George R. Knapp.

Mrs. HANCOCK'S ENCOUNTER WITH A GHOST.

Sarah Marshall Hayden.

OUR DIPLOMAT AT COURT. Frank G. Carpenter.

THE EMINENT. Arthur Bradley Vinale.

THE HOUSE OF A POET. Catherine Addison Young.

SOUTHERN HOUSEKEEPING. Edith Cooke.

And many others.

Ask any Newsdealer for it.

R. T. BUSH & SON,
Publishers,
120 & 122 Pearl St., N. Y.

THE IMPROVED

IDEAL HAIR CURLER.

A Perfect Device for Curling and Frizzing the Hair.

Which only Hair Curler made which avoids bringing the heated iron in direct contact with the hair. Always bright and clean. No scolding or burning the hair or hands.

Highest recommendations from ladies who have used it. Enamelled handles. Handsomely nickel-plated shell and spring.

Satisfaction guaranteed or money refunded.

By mail, postpaid, 50 cents.

PRAIRIE CITY NOVELTY CO.,
45 Randolph St., Chicago, Ill.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.

SINGLE COPIES, 5 CENTS. SPECIES NOT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 30 cents per Apage line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 18, 1887.

Spiritualism Leavening the Churches.

There were in the United States in 1886, as set forth by the New York Independent, 97,711 Adventists, 3,727,007 Baptists, 120,000 Christian Unionists, 463,379 Congregationalists, 105,000 Friends, 125,000 German Evangelicals, 930,830 Lutherans, 100,000 Mennonites, 4,532,668 Methodists, 10,686 Moravians, 1,082,436 Presbyterians, 430,531 Episcopalians, 259,914 German and Dutch Reformers, 4,000,000 Roman Catholics, 35,550 Universalists, 5,015 Swedenborgians, and 20,000 Unitarians, besides Christadelphians, Plymouth Brethren and some small independent congregations.

The totals for eighteen prominent religious sects are: 132,235 churches, 91,911 ministers and 19,018,977 members, showing a gain in the last four years of 15,325 churches, 9,694 ministers, and 1,618,799 communicants. In present numbers the Methodists are first, Roman Catholics second, Baptists third, Presbyterians fourth, Lutherans fifth, Congregationalists sixth and Episcopalians seventh.

So far as numbers are concerned this is a most excellent showing; the fact that 19,018,977 out of 60,000,000 of the population in this country are Christians by profession, an increase of over 1,618,799 during the four years previous, must be reason for exultation on the part of those who have been instrumental in bringing about this remarkable increase. There are several leading reasons why this augmentation has been so rapid. In a majority of the Orthodox churches Spiritualism has so thoroughly infiltrated itself, that the conscientious, thinking, rational man, can unite with them without doing serious violence to his finer or more sensitive feelings. The sermons are no longer darkened and rendered extremely odious as formerly, by repeated allusions to the bottomless pit of hell fire, and the various fiends that are supposed to have charge thereof. The minister who, like distinguished divines in former days, in shrieking voice, terrific blows and wild gesticulations, portrays the horrors of hell and the vengeance of any angry God before a modern congregation, is regarded as a non-descript—a natural curiosity—having no well defined status in the Christian world.

A prominent Universalist minister, Rev. Dr. Crane, advanced the idea, and elaborated thereon in a sermon, that there is not a particle of reason why the gospel should not be preached in the Spirit-world as well as here. Spiritualists generally will agree with this preacher, that, if any necessity exists for having the gospel preached in the supernal regions, it will most certainly be done. There is undoubtedly a response there to every imperative necessity, and if a demand in the nature of supernal beings for the gospel as enunciated by advanced thinkers on this plane of existence, some one will respond thereto. We are inclined to think, however, that gospel preaching will not be allowed in the Spirit-world. Baptism will no longer be required; faith as a factor in religious exercises, will be altogether dispensed with; Christ and him crucified cannot be made effective in religious appeals; brimstone and fire will no longer have any terrors; the Westminster catechism, or any other of a religious nature, will be regarded as so much idle rubbish; allusion to the apostles will be needless, for they will be on hand, if they so desire, to speak for themselves; admonitions against the allurements of thrones and shapars will not be essential, for it is not generally supposed that they can exert a controlling influence there; the blood of Jesus cannot be referred to as a saving factor, for all being spirits they have passed that stage whereby his blood can prove efficacious; any vociferous calling upon God to

do this or that will be considered out of place; there being no physical maladies to heal, prayer and preaching for that purpose alone will be useless; even metaphysicians will find more work on a higher plane.

There being 19,018,977 Christians in the United States, to them, undoubtedly, preaching is a necessity, and it is incumbent on the adherents of our Cause to exert such an elevating, soul-refining influence through the instrumentality of the spiritual phenomena and philosophy, that the sermons of leading ministers may become more in harmony with the truth. A great step in advance has already been caused thereby among prominent preachers, and they now refer to hell-fire and the blood of Jesus less frequently, and promulgate more freely the nature of divine goodness, and often hint that endless progression on the part of humanity is not only desirable but possible. Of course among the 91,911 ministers of the Gospel there are some who are impervious to even a glimmer of truth, and who will remain as actors in a religious farce, and cause angels to weep tears of regrets. Just in proportion as Spiritualism—its phenomena and philosophy—makes its influence felt among ministers of the gospel, liberalizing their sermons, rendering more elastic and comprehensive their ideas, and giving brilliancy to their illustrations and thoughts,—in that degree will the membership of their respective churches increase, and their parishioners become more spiritual and nearer to God and the angels; and this leavening process will continue until every religious sect shall have been reclaimed, and every house of worship shall have become a temple for the Spirit of Truth as presented in all bibles and in every scientific fact.

The Home Circle, and False Communications.

A correspondent, Mrs. D. C., of La Cote, Province of Quebec, writes:

"We have had a 'family circle' for a year. The first six months we got beautiful messages by raps. Then all at once our friends left us, and evil spirits appeared to come and represent the good spirits. Would you kindly let us know what we can do to bring back our own friends again, and greatly oblige me?"

The correspondent not giving particulars of the manner of holding their circles, or the character of the false communications received, it is possible to speak only in general terms of the conditions necessary for truthfulness and reliability. Too often those who are able to receive communications, become absorbed in them and hold séances at all times and on all occasions, consulting their spirit friends on the most trivial affairs. After a time the conditions become impaired and the readiness to receive whatever is given affords opportunity for other intelligences to enter in and communicate. Séances should be held at stated times, and the membership of the circle should not be greatly changed. The Spirit-world should be approached, not with awe, but with the loving reverence we would give our departed friends. We should feel their presence, and if we consult them on affairs of this life, leave them to instruct us as they will, and not press them by personal questions. A spirit having passed from earthly life, and entered a state in which the highest joys of earth in comparison, are undesirable, can take but little interest in anything of mortal concern, except as it may affect those it loves.

A series of worldly questions will have the effect to repel those we would trust, and attract the very ones who are untrustworthy, because they are not unfolded in the higher light. Their thoughts are of material things, and hence their willingness and eagerness to answer questions relating thereto. That their answers are untrue by no means proves that they are "deceiving spirits." They answer at random or to their best knowledge. Hence we give this advice to those sitting in the home circle: Have stated times for your circle, not oftener than twice a week, with the membership fixed, and not admit more than two strangers at one time. Endeavor to become reverent and harmonious as possible, and remember that it is for you to be led up to the light of a new world, and not for the spirits to be brought down to the selfish materiality of this life. Above all things do not make a practice of consulting on business affairs. At times urgencies may arise when it would be expedient and proper to do so, and when the communicating intelligence is anxious to convey needed information, but there should be no pressing anxiety. The high level of thought should be maintained.

Puerilities Reviewed.

A correspondent who has taken the JOURNAL six months writes to the editor concerning his doubts of the possibility of the spirit's return, in this strain:

It was the Rev. Mr. B.—whose encomiums of your paper first influenced me to send for it, and I agree with him in a thorough respect and admiration for the fearless honesty and ability manifest in its editorship; but I regret to say that while the wonders described are manifold and inexplicable, I stand precisely where I did when I began to read the JOURNAL—unsettled. There is an internal evidence lacking to my mind that they are what they claim to be. The possibility of the communications is my stumbling block.... But let what will be true, you are battling for the right against error and fraud, and if Spiritualism ever stands forth justified and redeemed it will be the work of you and such as you.

These extracts express the feelings and views of a multitude of persons beside the writer of them. The puerility of the communications staggers them. "If that plane of existence," say they in effect, "is higher than this, why should Shakespeare and Milton, Bacon and Goethe sport weak drivel at the rate of a dollar an evening to all who wish to enjoy such delusion?" Patience, friends; let us reason together before you turn away in disappointment. Are you not condemning without due examination. Have

you any adequate conception of the difficulties to be overcome before spirit communication is possible, even in its weakest and crudest form? Do you realize that a gigantic step is taken when a tiny rap is produced, and that that rap is worth more, in proof of individual immortality and communion with the inhabitants of earth, than all that has gone before in the same direction?

The burden of proof lies in an intelligence manifested through means of mediumship, and not in the kind or amount of intelligence conveyed by such means. This proof is just what is needed by the world, not the information conveyed through it.

We are not to expect intelligence to be on tap like beer or soda water. No way has been devised, or ever can be, through which, as through a faucet, flows decanted wisdom at so much per measure. Nor does it go to prove that wisdom is lacking in that upper sphere because it cannot be so meted out.

The word "medium" indicates one of the difficulties of which skeptics complain. Spiritual communications are filtered through the organism of the medium, and many times the result is both mixed and muddy. The wonder is that anything can get through at all. And woe to him who takes it all for the true wine of the spirit.

An earnest investigator, however, will not be discouraged at puerilities. He will ask, "Is it a fact?" By trying again and again through mediums who have never been proved dishonest, he will surely find proof sufficient to satisfy the most unbelieving materialists. He will be shrewd in protecting himself against deception and simple-minded in the way of putting aside prejudice and previous convictions, looking for "the truth, the whole truth and nothing but the truth." In this search the JOURNAL will help in the future as it has in the past.

A Ghost Story.

Our correspondent, "Shadows," who believes that spirits can be called from the "vast deep," has a very good ghost story to tell of "materialization" before his eyes, in a well lighted room. He will be cordially believed by all brothers and sisters in the spiritual line, and those not in that school will pass him by with a knowing smile.—Boston Herald.

The managing editor of the Herald must have on his staff some callow youth just off the granite hills of New Hampshire, else one given to saying things in a Pickwickian way. The above editorial from the Herald refers to one of John Wetherbee's lucubrations. We do not object to the little man's effort to earn a dollar or two by writing fiction for the Herald; this is on the whole a better way to secure bread than was the old scheme of selling to mediums and Spiritualists stock in wildcat mining companies. But we do mildly, yet firmly, protest against the assertion of the Herald man when he labels the "brothers and sisters in the spiritual line," if he was in real earnest and referred to Spiritualists. If he was only in fun, or merely referred to the frauds and camel-swallowers with whom the diminutive, eye-glassed romancer has cooperated since he declined the trade of selling mining-stock chromos, then we are not unhappy. Should the Herald manager detail a discreet representative to poll the Spiritualists of Boston, he would get opinions of Shadows-Wetherbee which would embrace such words as these: "Insane," "Stands in with fraud," "Silly," "Idiotic," "Nobody believes his stories who is competent to form an opinion of his reliability," etc., etc.

Wetherbee was once a member of the kitchen cabinet which supplied opinions for our venerable Bosworth street contemporary. He was the "near" horse of the double team, and his track name was Jocosse, while his mate delighted in being called Digby. Together Digby and Jocosse trotted for many years, and each lived for the other; they ate out of the same crib and drank at the same—well, call it a well anyway. But there came to Boston the Fairchild woman, and she captured Jocosse-Shadows Wetherbee. He in turn wanted Digby to blazon her traffic colors on his Banner. Digby is a bachelor of more than three score and ten years; he has a kind heart, and a sympathetic interest in mediums of questionable repute, but Jocosse went too far in this instance. Digby drew the line at the yellow-haired female fraud from the far West. Since then the double team is seen no more in harness, and each now speeds independently of the other. Digby still flies the same old Banner; and Jocosse, under the shadows forages far and near, and at long intervals fools somebody like the unsophisticated Herald man.

He Dreamed How to Catch Fish.

The Augusta Chronicle gives an account of the wonderful feats performed at Moore's Lagoon by a colored man named Wallace Bailey, dubbing him "the human fisher." One day lately nearly 100 people had assembled at the lagoon, which is located about one mile from the eastern boundary of Augusta, on the ferry road. Disrobing at one end, he swam down to the open stretch of water before the crowd. Quickly, but with hardly a ripple of the placid surface, he sank beneath the water. "The human cormorant" came to the top like a cork, holding both hands aloft, in each appearing a struggling fish. This caused a flutter of applause, which encouraged the fisher, and, after throwing his prey out on the bank, he went down again. This, too, was the most successful dive of the day, for when he came up not only did he have a fish in each hand, but one in his mouth. This was enough in itself to satisfy the entire audience.

In answer to the question, "What in the world ever possessed you to try such a thing?"

he said: "Well, sir, it was all in a dream. I took several of my female friends down to lagoon one afternoon on a fishing party, and while there I fell asleep. I went to dreaming, thought I just dived under and caught 'em with my hands. When I woke up I ran to the other end of the pond, took of my clothes and jumped in. It felt mighty funny at first to keep my eyes open under water, but I stuck to it and in a little while caught two or three dozen fish. Since then I have tried it every summer and now I can see snags, stumps, or anything else. Why, I can tell what kind of a fish I see and can get any kind they tell me."

GENERAL ITEMS.

Mrs. R. S. Lillie's permanent address is, 98 West Brookline street, Boston, Mass.

Mrs. Maud E. Lord and Mrs. Mary H. Gardner are enjoying themselves with friends at Sister Lakes, Michigan.

Wanted: A copy of Richardson's "Beyond the Mississippi." Address, stating condition of the book and price, Geo. W. Selfert, Pinkhamton, Larimer county, Colorado.

Mrs. Ada Foye, test medium and lecturer, of San Francisco, contemplates a tour through the Eastern States, and societies desiring her services can address her immediately, in care of Box 517, Chicago, Ill.

Geo. H. Brooks has returned from Denver, where he lectured for nearly four months. The society there expressed its high appreciation of him in appropriate resolutions. He is now at 124 Charter street, Madison, Wis., where he can be addressed.

Mrs. Ada Foye a platform test medium who has for years conducted Sunday meetings in San Francisco and is highly endorsed by Emma Hardinge Britten, is now in Chicago and will lecture and give tests next Sunday evening under the auspices of the Young Peoples' Progressive Society at Avenue Hall, 159 Twenty Second St. Seats free.

John Edwards of Washington, D. C., whose contributions have often appeared in the JOURNAL, has been suffering for some time from a complication of diseases. General Edwards is a veteran Spiritualist, and has been instrumental in doing an excellent work for the cause, and we hope to hear soon of his full restoration to health.

Dr. J. K. Bailey spoke at Oswego, Kan., May 29th; at Fredonia, June 2nd, 3rd, and 4th. He has concluded to visit the Pacific States, and will be glad to respond to calls for lectures and healing, in California, Oregon and Washington Territory. Will not visit camp or grove meetings, except upon specific engagement. Address him immediately, care Dr. Edson Smith, Santa Ana, Cal., or his home address, box 123 Scranton, Pa.

The Kansas City (Mo.) Times says: "About a century ago a woman in Germany was convicted of having changed a sentence addressed to Eve, in Genesis, in which man is spoken of as lord of woman, 'And he shall be thy lord.' This passage she made to read, by changing the word 'her' to 'narr,' 'And he shall be thy fool.' As the Greek of old was tired of hearing Aristides called the Just, so this German woman was tired of hearing man lauded as the superior of woman. The authorities were so horrified at her revised edition of Genesis that she was hanged."

The Alexandria (Va.) Gazette says: "A wonderful thing happened in Louisa county recently. A northern lady, Mrs. Eaton, died and a white handkerchief was folded in four layers and put over her face. When they took the handkerchief off there were four distinct pictures of the lady on it the size of a quarter of a dollar. Spirits of camphor had been put on the lady's face just before her death. Dr. E. S. Pendleton, who attended the lady, has the handkerchief, and will show it to any one or reply to any questions regarding this matter."

The Bostonian of June 4th, says: "Ross, the alleged fraud in spirit materialization suit, was declared not guilty, because the complainant could not positively swear whether she paid a one dollar bill or a silver dollar as an admission fee. The indictment said it was a one dollar bill. In the next case of the kind, if the complainant says he paid a dollar in the form of a silver dollar, the Judge may rule that according to the national bank decisions as often made, the silver dollar so-called is really only eighty-five cents; therefore the defendant will be declared not guilty, being fifteen cents short of that point. There is nothing like being exact in such matters, for how else shall rogues escape?"

A pamphlet has been published in Rome by Father Tosti on the question of the reconciliation of the church and the monarchy. It is attracting a great deal of attention, because it is believed the Pope is aware of its publication, Father Tosti being the keeper of the Vatican archives, and therefore in immediate communication with his Holiness. The pamphlet opposes the interpretation given by a newspaper to the Pope's allocation. The writer admits that the question cannot be settled judicially, because it is impossible for the Pope to renounce his alleged secular rights; but he thinks that a *de facto* reconciliation is possible, and may be brought about by leaving the matter of legal rights an open question. It is reported that the Pope has explained to M. Rende, the French publicist, his views on this question. According to this report, if the Italian Government will not acknowledge her infraction of the rights of the Holy See in her invasion of its claimed territory, the Pope will voluntarily cede this territory (or pretend to cede it, since he does not possess it), and thus confirm anew the Italian unity.

Mrs. M. A. Newton writes as follows from New York: "A Strawberry Festival will be held at Adelphi Hall, cor. 7th Ave., and 52nd St., on Wednesday evening, June 22nd, under the auspices of the ladies connected with the First Society of Spiritualists of New York. There will be recitations and music, vocal and instrumental."

Mrs. J. C. Robinson, Secretary of the First Spiritualist Society of Willimantic, Conn., writes: "In Excelsior Hall, twice each day, May the 22nd and the 29th, the Spiritualists of Willimantic, Conn., and a goodly number of 'outsiders,' were addressed by Mr. Charles Dawbarn of New York. On the mornings of those Sundays he spoke at private residences. 'A thinker,' 'One of the most philosophical discourses I ever heard,' 'I do not know but those addresses were the best I ever listened to,' are pertinent remarks made in the hearing of the writer regarding the lecturer and the lectures. Instructing and uplifting, Mr. Dawbarn's vigorous, original thinking touches us with new life. May he come again."

John M. Potter writes: "The place known as Nemoka in Michigan, will hereafter be known as 'Haslett Park.' We are happy to announce that excellent progress is being made in the engagement of speakers, mediums and other attractions for the spiritual camp meeting to be held at the above park, from August 3rd to September 5th, including five Sundays. We hope to arrange for special trains on the Chicago and Grand Trunk R.R. for Sundays. A paper will soon be issued giving all necessary information concerning the meeting. Address all communications to me, the manager, at Pine Lake, Mich. Will interested parties be kind enough to send me names and addresses of Spiritualists from their several localities to whom we will send papers?"

A military force has been dispatched to North Wales to suppress the "tithe riots." These riots are caused by the efforts of the clergy of the Established church to enforce payment of the tithes to which the law entitles them. A vast majority of the Welsh are dissenters, and their opposition to this tax has been increasing of late years, under the pressure of "hard times," until they have repeatedly offered violent resistance to its collection. The disestablishment movement in Wales is already formidable, and is gaining strength rapidly. Once the Irish question is out of the way,—if that time ever comes,—the question of disestablishment in Wales will become a prominent issue in British politics. Meantime the disturbed condition of the principality will doubtless compel some attention from parliament.

Wm. Emmette Coleman writes as follows from San Francisco: The third annual camp meeting of the Spiritualists' Association of California, at Oakland, opened auspiciously on Sunday, June 5th. Large audiences were in attendance morning and afternoon. No services were held in the evening, in order that all might have an opportunity of hearing Dr. A. R. Wallace's lecture in San Francisco that evening. The stage of the pavilion was profusely decorated with flowering plants and floral emblems, and on a white back-ground at the rear of the platform was the motto, in letters of evergreen, "Truth Leads to Happiness." Eloquent trance addresses were delivered morning and afternoon, by J. J. Morse, who scored a success, being most cordially welcomed and warmly greeted by his rapt auditors. With so gifted a speaker as its central attraction, words in praise of whom are heard on every hand, the success of the camp meeting seems assured.

"How many sermons have we heard," says Rev. Dr. Thomas P. Field in the May Andover, "Applying to all that is said of the coming of Christ to the hour of death, which is a perversion of Scripture. And all these great and solemn facts of resurrection and the judgment, and the intermediate state we have not known what to do with, and we have done nothing with them. They have slipped practically out of our theology and out of our preaching, and the souls of men have been consigned at once after death to a heaven or hell, in which there is no process of moral and spiritual change. All this is plainly contrary to the Scripture. A new and more accurate exegesis appears in the church. The doctrine of the intermediate state is coming into view as the necessary results of just biblical interpretations, and the idea that death is the end of probation for all men has given way to other and more Scriptural views, which are maintained by the ablest and most orthodox commentators and theologians of our times."

J. Clegg Wright is now lecturing at Cincinnati, Ohio. In one of his lectures as reported by the Gazette of that city, he said: "Think of the art of printing in the fifteenth century, when William Caxton, the first English printer, essayed the publication of books from movable types at Westminster, and compare his rude productions with the neat and handsome volumes of this age; and what triumphs have been achieved for progress by this wonderful 'art preservative,' which now sheds its genial rays into the darkest corners of the earth. The true history of the world is found in facts like these, and all culminate in human knowledge and progress. The more man is enlightened, the more he will inquire into that which is still beyond, and thus will he continually find new incentives to improvement in both material and spiritual relations. We need not question the existence of the spirit world, nor stand in doubt between the material and the spiritual. Why, there are two Cincinnati: one where wealth, influence and refinement reign; the other where poverty, despair and hopelessness bear sway; where the not

and the gambler abide; a Cincinnati of crime, of vice, debauchery and shame. The life of one is not that of the other. The occupation of one bears no resemblance to that of the other. One does not know how or why the other lives, nor how indolence and improvidence can survive in sight of the means to achieve competence and independence. The good Spiritualist wonders how any one can live in doubt of immortal life, when its facts and its promises are free to all who seek them, and its demonstration one of the most ordinary achievements of modern science."

Dwight L. Moody undoubtedly entertains the idea that there is a "color line" in heaven, as he strenuously maintains one here. A dispatch from New York says that the session, June 10th, of the New York annual conference of the African Church in the Bridge street (Brooklyn) Methodist Church, was used as a means of attacking Evangelist Moody. The discussion was begun by Rev. W. B. Derrick, the secretary, who was followed by Dr. Tanner, editor of the *Church Review*. Dr. Tanner said: "Our report should condemn Dwight L. Moody. His conduct toward the negroes during his Southern tour has been shameful, and I would not have him preach in a barroom, let alone a church. In Charleston he refused to give the negro church representation at his evangelistic meetings, and placed caste above Christianity." Dr. Tanner's hearers presumed that the annual report would deal with Mr. Moody in no easy way.

Miss Letitia A. Shepard, sister of Jesse Shepard the musical medium, writes an interesting letter from London to the *Daily Bee* of San Diego, Cal. She alludes to the death of the gifted blind poet, Philip Bourke Marston, as follows: "He was a great favorite here and with all who knew him. Joaquin Miller was very fond of him. You know his unmarried sister always accompanied him, devoting her whole life to his attention; and her death, which occurred about five years ago, was to him irreparable. Poor Philip's life was tragic enough. He was blind from childhood, and when quite young was engaged to a very beautiful girl. Not long before the time set for the marriage, she was traveling on the continent with Philip and his parents, when she died quite suddenly one evening in their parlor at a hotel. Philip went into the room, knowing she was there, and spoke to her. There was no reply. He groped around the room, and at last found her on the sofa, quite dead. After that his sister became his companion, till she, too, died."

Mr. John Allyn, in another column, probably gets very close to the exact truth about Mrs. Crindle-Reynolds. She is a type of a class that should never be allowed within the sacred precincts of the home, nor permitted to sow moral disease under the guise of an honorable vocation. Such creatures as Reynolds, Rose, Sawyer, Bliss, Beete and Fairchild are as dangerous to the moral and spiritual life of a community as would be so many cadavers from the pest house to physical health. A putrefying corpse may hide secrets of stupendous importance to the welfare and health of the public; it may contain the key that opens the gate that leads to justice, nevertheless it would be the climax of folly to put it into a dark, unventilated room and surround it by a circle of untrained people with the expectation that they would uncover the secret, find the key or escape unharmed. In the hands of skilled surgeons and chemists the task is not without danger, and only the interests of humanity warrant the risk they often take. The *JOURNAL* does not deny psychical powers in the lepers above mentioned, but it does affirm that for other than strictly scientific research and experiment, by those trained for the task and wholly free from any personal stake in the investigation, these persons are unfit.

Buchanan's Journal of Man for June is ready for those wishing to procure, this excellent monthly. For sale at this office; price fifteen cents a copy, or one dollar a year.

The *Theosophist* for May has been received and we can fill orders for same, also for March and April, having received extra copies of these numbers; price fifty cents a copy.

The *Eastern Star*, Glenburn, Maine, edited and published by C. M. Brown, is worthy the patronage of Spiritualists. Specimen copies free. See advertisement.

"The Earth" on Spiritualism.

It is not often that the secular press gets as near the truth as that peculiar paper, *The Earth*, has done in the following extract. It is too sweeping in its condemnation of materialization and other phenomena, but what it says in regard to the higher ground Spiritualism must take, expresses the attitude of Spiritualists who have thought most profoundly on the subject.

Materialization has been sent to shades of humbug whence it emanated as a skillful imposition on credulous Spiritualists, and table manipulations, music playing and medium binding and unbinding is practically on the way to the same fate. Investigation of the physical phenomena ascribed to spiritualistic influences will also be given up as being effected for by very human means and mechanism, where it is not mere will-power or muscular action intentionally exercised or not. But this exclusion of such dubious phenomena from Spiritualism is no loss even to believers, as the belief in and study of spiritism is to acquire by useful and reverent investigation a knowledge of the non-material forces affecting and concerning individual life here and hereafter, and a truer conception of life, its duties and its utilities. How this best can be effected is of course very doubtful with our present clouded mental lights, but certain it is that all misleading, deceptive and uneducating accessories of modern spiritism must be discarded or ignored preparatory to a non-superstitious and non-theoretical, yet serious study of the mysterious spiritual phenomena; to ascertain truth and for the gradual lifting of the veil of the future as far as mortal limitation permits, and for the discovery of the relation of the individual mind to the vast past and the vast future. And neither in a sectarian nor a skeptical spirit can this study of the mysteries of life be wisely or profitably pursued.

The Hampton Institute.

The Hampton Institute, Hampton, Va., was organized in 1868; incorporated 1870. It has seventeen trustees representing six religious denominations. Neither has a majority. Its farms of 700 acres, 32 buildings, including 13 workshops, numerous outbuildings and various other improvements to the property, valued at \$475,000, are the gifts of friends; it has no debt. It is a private institution, but receives some aid from Virginia as an Agricultural College, and a stipend of \$167 apiece for 120 Indians from the U. S. Government. The excess of that number are cared for by charity. The present attendance is, officers and teachers, 64; Negro students, 507; Indian students 146. Total, 719. Its object is to train teachers of the Negro and Indian races by an education of the head, hand, heart, that shall make them industrious and self-reliant.

Colored students earned last year \$16,732.12, which was about four-fifths of the cost of board, clothing and books. There is a large money loss on the labor, but a great moral gain. Negro youth must live by their labor, asking only a chance to work for an education. Free tuition is provided by annual scholarship of \$70.00 or foundations of \$1,500 each. Ninety per cent. of colored and seventy-five of Indians show satisfactory results of their training and education.

The need of a partial endowment fund for the Hampton Institute is acknowledged. While its friends desire that its close relations to the charities of the people should be continued, they believe that there should be permanent and reliable means of support, to relieve, in part, the pressure upon the executive of the schools, and by decreasing the present demands upon his time and strength, make possible better work upon the school itself, and provide more surely against future exigencies.

The general expenses of each year, about \$12,000, and the cost of the industrial system, about \$12,000 more, make the heaviest burden. This latter item is due to the fact that, in giving wages to over 500 student workers, instruction is everywhere made of equal importance with production, and much of this labor (amounting to \$46,732.12 last year) is necessarily not profitable. This burden it is proposed to lift by a general endowment fund of five hundred thousand dollars, thus backing up and assuring for the future the industrial feature of the school, and putting labor, its distinctive feature, on a permanent foundation. The Hampton School asks for a partial endowment of five hundred thousand dollars, as a foundation for a perpetual work for the Negro and Indian races of our country. This plan has the sanction and the earnest support of the trustees of the school, and of many thoughtful friends who regard it as wise and timely.

That the object of the Hampton Institute is a worthy one, no one will deny, and we hope that those who can, will contribute to its support and endowment. For full particulars, address Gen. S. C. Armstrong, Hampton, Va.

Mrs. Crindle-Reynolds.

I am pleased with your editorial of May 28th. I have hoped that spiritual phenomena might be studied with the same diligence and sound faculties that other fields of scientific research are cultivated. Early I hoped something from the societies for psychical research, but it soon appeared that they would only show the people how not to do it. The case of Mrs. Crindle-Reynolds is a remarkable one, and as I have studied it from her first appearance as a materialization medium, and have attended about ten of her sittings, I think I understand the case. About ten years ago she came from Oregon and commenced giving sittings of a mixed character. I have learned from those who know her in Oregon, that she had great skill in getting up school exhibitions and amateur theatricals, and this skill has served her in good stead ever since. She is no doubt a materialization medium and some notable cases have occurred through her aid; but these only occurred on rare occasions and where conditions were favorable. She is carried away with avarice and is unscrupulous as to the means of gratifying her ruling desire. She soon learned that genuine materializations could not be depended upon in a promiscuous audience, while a fraudulent theatrical representation would fill the crowd just as well. One failure would injure the show business while an exposure could easily be cured by a carefully prepared genuine exhibition before a select audience and under fairly test conditions. She gave, in about nine cases in ten, sham presentations for the same reason, because the counterfeiter utters bogus coins, because they are cheaper than the genuine, and seem to pass just as well. Thus she could keep her audiences of twenty-five at a dollar each for six nights in the week.

One of her former neighbors from Oregon, met her on the street in San Francisco and asked what she was doing. She promptly replied, "I am humbugging the 'Frisco folks at the rate of twenty-five dollars a night." This, though said in jest, was strictly true. My belief is that she acquired enough of ventriloquism to maintain from the cabinet the characters of both Grouse and Effie.

One of her feats was to go into a cabinet where no confederate could be got—take off her dark clothing and appear among the audience as a materialized spirit. This took place at a Sunday midday service where there was a man in attendance who was to lecture at 2 p. m. on the subject. One feat was to materialize lace. For this purpose she came to my seat and asked me to stand up. I did so and she reached one hand under my coat behind nearly to the shoulder, and withdrawing her hand pounded on the place with the other; then stepping to my front she reached her hand under my lapel and drew forth a long piece of lace. Of course she put it there. At the close of the séance the lecturer went directly to the hall and related these sorry exhibitions as genuine manifestations, and was applauded to the echo. Why did I not expose her? I did not care to be at the trouble and expense of an exposure. I gave a statement in public it would be but the result of my observations and opinion, and the majority were against me. Besides it would bring upon my devoted head an amount of petty persecution and social ostracism I did not see fit to encounter where truth would vindicate itself in time with less evil results.

It appears that the laws and conditions of spirit existence and manifestations are but little understood. Scientists mostly persist in studying them according to the laws and conditions they have learned in studying gross matter, and so fail. Others draw their conclusions without attempting to get premises of the facts in the case, and so are illogical. Eight-tenths of the people have not sufficiently trained faculties to successfully study these matters more than to get personal proof of continued existence, and this ought to satisfy them.

Those who have an abundance of means should contribute freely to aid in this investigation; those who have time and the necessary qualifications should devote themselves to the work and great results would follow. As for the writer, his means are limited, his health feeble and his time in the physical short. The condition of things is painful and great improvement to be desired.

St. Helena, Cal. JOHN ALLYN.

Haverhill and vicinity. Annual Meeting and Election of Officers.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of this city held its annual meeting on Monday evening, June 6th, and the following Board of Management was elected for the ensuing year: Clerk, Rufus H. Tilton; Treasurer, Harvey Ray; Directors, Henry A. Lord, J. M. Palmer, Samuel Roberts, Mrs. Olive A. Roberts and Mrs. Lydia Gage.

The treasurer's report shows that the society is free from debt, with a handsome surplus in the treasury. There will be a meeting of the directors at an early date to elect a president and appoint the standing committees for the ensuing year.

The Ladies' Aid Society, connected with the above society, has done noble and efficient work in this vicinity during the past year in aid of Spiritualism, as well as in sustaining in part the expenses of the regular platform work, perfect harmony existing between both societies. The Home Orchestra, Miss Jessie M. Little, leader, has also done nobly in lending extra musical attraction to the regular choir.

The writer is pleased to report that this society will resume regular meetings in October next, some of the best platform talent having already been engaged, while correspondence is being held for the balance of the season.

W. W. CURRIER.

General News.

Mrs. Anna Griffith, of Philadelphia, in a fit of insanity murdered her ten-year-old daughter, and then cut her own throat.—A Washington dispatch says there is some uneasiness in naval circles over the prospects for bidding on the cruisers ordered by the last congress. Only one firm of ship-builders has yet applied for the plans of the cruisers.—The republican journals of Paris continue their fierce attacks upon President Grévy for his course in the recent cabinet crisis.—The bill establishing an industrial school for the blind at Chicago has become a law without the governor's signature.—Additional shocks of earthquake have occurred in Tokio.—A vast amount of property has been destroyed, and the loss of life is appalling.—Ex-Secretary Manning arrived at New York from Europe, last Saturday in greatly improved health.

The total circulation—coin and currency—of the United States, May 31, 1887, was \$1,297,256,560, an increase of \$58,566,545 as compared with the circulation May 31, 1886.—The great strike of coke-workers in Pennsylvania has ended in a victory for the men.—Operations in all the works will be resumed at once.—The evicters are still evicting at Bodyke, Ireland.—Twelve hundred carpenters at Toronto struck last Saturday for higher wages. Both "union" and non-union men are among the strikers.—Bulgaria is infected with bands of brigands.—That interesting relic, Jefferson Davis, will be on exhibition at the approaching commencement exercises of an alleged college at Ashland, Virginia.—The loss by the destruction of the Haver-meyer sugar refinery at Green Point, Long Island, is estimated at \$1,000,000.—Miss Minnie Jones, daughter of a retired banker of Pittsburgh, and a niece of Judge W. G. Graham, has made a sensation in the polite circles of that city by eloping with Lieutenant Alfred M. Fuller, of the United States army.—The poet laureate is suffering from gout, and will therefore not attempt the composition of the "jubilee ode."—Mrs. Albert Brooks, who went from Junata, Michigan, to Denver, several months ago, to take possession of an inheritance of \$80,000, is believed to have been kidnapped and carried off to California.—The Kane county infirmary, ten miles from Geneva, Ill., was destroyed by fire.—Bishop Stevens, of the Episcopal diocese of Pennsylvania, died at Philadelphia last Saturday.—Warren Sherman, an old man living at Onida, New York, patented an automatic railroad signal, and had just secured its adoption by the New York Central when he was run over and decapitated by one of the company's trains at Utica.—The Bulgarian sultan will meet at Tirnova July 3rd, when a prince or a regent will probably be chosen.—The Russian government has prohibited Chinese and Koreans from settling in the Russian territory contiguous to their countries.—The president has buckled down to work at the white house after his outing in the Adirondacks.

It is said that Henry George, since he has become proprietor of an anti-poverty society, smokes 50-cent cigars.—Mrs. Grant has not, as recently reported, repurchased one of the houses in Washington which she transferred to William H. Vanderbilt.—Mrs. E. D. E. N. Southworth is 68 years old, has written 68 novels, and is apparently good for many more before death calls her to lay down her profile pen.—Ex-Gov. Hoadly, of Ohio, will deliver the oration at the Phi Beta Kappa centennial celebration at Dartmouth College this month.—Ex-Gov. St. John, of Kansas, makes his headquarters this year at the Grand Union Hotel, N. Y.—"Objector" Holman, of Indiana, it is said, is likely to experience considerable trouble in getting back to Congress.—The Emperor of Austria lately attended a matinee performance for the first time. The occasion was the rendering of "Patience"—Cheering crop reports come from Manitoba.—The great coke strike is over, and 13,000 men will resume work.—Emperor William continues to make good progress toward recovery.—A panic in the New York coffee market caused the failure of a number of firms.—M. Anselme Polycarpe Rabbe, the French lawyer and statesman, is dead.

A book of superlative interest, now in press by Lee and Shepard, Boston, will be the *Life Notes*; or, Fifty Years' outlook by Rev. William Hague, D. D., widely known throughout this country, as an eloquent and scholarly Baptist clergyman, and orator. Dr. Hague's work will be filled with rare reminiscences, and coming from the pen of so conspicuous a figure in the events of the last half century, it cannot fail to command the popular interest of a large number of readers in the United States and in Europe.

THE MICHIGAN NEW YORK, Boston and New England, as well as to the St. Lawrence, Thousand Islands, Montreal, White Mountains, Saratoga and other Springs and watering places of the East. It is also the direct route to Mackinac Island, the lakes and trout and graying streams of Northern Michigan, Toronto and Ottawa, Sister Lake, St. Clair, and other summer resorts. These are described in a little book, "In Summer Days," which will be sent to any address, on receipt of two stamps for the postage, by O. W. Ruggles, General Passenger Agent, Chicago, Ill.

Impurities of the blood often cause great annoyance at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites, has no equal in the whole realm of Medicine. Read the following: "I gave one bottle of Scott's Emulsion to my own child, for scrofula, and the effect was marvellous."—O. F. GRAY, M. D., White Hall, Ind.

Consumption Surely Cured.

TO THE EDITOR: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they send me their Express and P. O. address. Respectfully, DR. T. A. SLOCUM, 181 Pearl Street, New York.

Notice advertisement Dakota lands in this paper, sent to Brown & Coats, Sioux Falls, D. T., for circular.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street, at 10:30 a. m. and 7:30 p. m.

The Spiritualists Central Union will meet every Sunday at 2:30 p. m. in Webster Music Hall, corner of Wabash Avenue and Jackson Street. Mrs. S. F. DEWOLY, President.

The South Side Lyceum of Chicago meets every Sunday afternoon, 1:15 sharp, at Avenue Hall, 159 22nd Street.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 123 West 41st Street, New York. The Peoples' Spiritual Meeting of New York City, has removed from Franklin and Ninth Streets, at the hour of 7:30 p. m. to 114 W. 14th St. Services every Sunday at 2:30 and 7:30 p. m. FRANK W. JONES, Conductor.

Metropolitan Church for Humanity, 251 West 23rd Street, N. Y. Dr. J. B. Storker, services Sunday at 11 a. m. Officers: Geo. D. Carr, President; Oliver Russell, Jr., President; Dr. George H. Verine, Secretary; F. N. Maynard, Treasurer.

Grand Opera House, 23rd Street and 8th Avenue.—Services every Sunday at 11 a. m. and 7:30 p. m. Conference every Sunday at 2:30 p. m. Admission free to each meeting.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Fulton Street and Bedford Avenue, every Sunday at 11 a. m. and 7:30 p. m. Everett Hall, 598 Fulton Street. Conference every Saturday evening at 8 o'clock. FRANK W. JONES, Conductor.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, 110 Broadway, at 10:30 a. m. and 7:30 p. m. W. B. MILLA, President. E. J. HELLING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Bruders' Hall, northwest corner of Franklin and Ninth Streets, at the hour of 2:30 p. m. Friends invited to attend and correspondence solicited. ISAAC S. LEE, Cor. Sec., 1423 N. 12th St.

Married.

At her home in Lombard, Ill. June 1st, by the Rev. Charles Carroll, Pastor Church, Miss Lois Archibald, daughter of the late E. C. Wilson, and Mr. Ferris B. Jellison, of Prospect Park, Ill.

SITUATION WANTED.

Mrs. Julia A. Dawley, Somerville, Mass., offers her services as amanuensis, or to copy or dictate manuscript, make translations from the German, arrange catalogues or any similar work, at her own home or elsewhere. Address as above.

DAKOTA

Two lots and lands in the Corn Belt of South Eastern Dakota. Write for information. First-class property for sale in Sioux Falls, the Queen City of Dakota.

BROWN & COATS,

MASONIC TEMPLE BUILDING, Sioux Falls, D. T.

NATURAL LAW

IN THE Spiritual World.

BY HENRY DRUMMOND, F.R.S.E., F.G.S.

Price, cloth bound, \$1.00. Postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

IMMORTALITY INHERENT IN NATURE

BY WARREN SUMNER BARLOW.

Author of "The Voice," and other Poems.

The subjects treated are: The Source of Thought is Eternal; All Souls are Eternal; Powerlessness in Harmony with Harmony Agency; Design versus Chance; Hope of the Soul. Handsomely printed on thick tinted paper, full gilt, bound in boards, 16, 64, 128, 256, 512, 1024, 2048, 4096, 8192, 16384, 32768, 65536, 131072, 262144, 524288, 1048576, 2097152, 4194304, 8388608, 16777216, 33554432, 67108864, 134217728, 268435456, 536870912, 1073741824, 2147483648, 4294967296, 8589934592, 17179869184, 34359738368, 68719476736, 137438953472, 274877906944, 549755813888, 1099511627776, 2199023255552, 4398046511104, 8796093022208, 17592186044416, 35184372088832, 70368744177664, 140737488355328, 281474976710656, 562949953421312, 1125899906842624, 2251799813685248, 4503599627370496, 9007199254740992, 18014398509481984, 36028797018963968, 72057594037927936, 144115188075855872, 288230376151711744, 576460752303423488, 1152921504606846976, 2305843009213693952, 4611686018427387904, 9223372036854775808, 18446744073709551616, 36893488147419103232, 73786976294838206464, 147573952589676412928, 295147905179352825856, 590295810358705651712, 1180591620717411303424, 2361183241434822606848, 4722366482869645213696, 9444732965739290427392, 18889465931478580854784, 37778931862957161709568, 75557863725914323419136, 151115727451828646838272, 302231454903657293676544, 604462909807314587353088, 1208925819614629174706176, 2417851639229258349412352, 4835703278458516698824704, 9671406556917033397649408, 19342813113834066795298816, 38685626227668133590597632, 77371252455336267181195264, 154742504910672534362390528, 309485009821345068724781056, 618970019642690137449562112, 1237940039285380274899124224, 2475880078570760549798248448, 4951760157141521099596496896, 9903520314283042199192993792, 19807040628566084398385987584, 39614081257132168796771975168, 79228162514264337593543950336, 158456325028528675187087900672, 316912650057057350374175801344, 633825300114114700748351602688, 1267650600228229401496703205376, 2535301200456458802993406410752, 5070602400912917605986812821504, 10141204801825835211973625643008, 20282409603651670423947251286016, 40564819207303340847894502572032, 81129638414606681695789005144064, 162259276829213363391578010288128, 324518553658426726783156020576256, 649037107316853453566312041152512, 1298074214633706907132624082305024, 2596148429267413814265248164610048, 5192296858534827628530496329220096, 10384593717069655257060992658440192, 20769187434139310514121985316880384, 41538374868278621028243970633760768, 83076749736557242056487941267521536, 166153499473114484112975882535043072, 332306998946228968225951765070086144, 664613997892457936451903530140172288, 1329227995784915872903807060280344576, 2658455991569831745807614120560689152, 5316911983139663491615228241121378304, 10633823966279326983230456482242756608, 21267647932558653966460912964485513216, 42535295865117307932921825928971026432, 85070591730234615865843651857942052864, 170141183460469231731687303715884105728, 340282366920938463463374607431768211456, 680564733841876926926749214863536422912, 1361129467683753853853498429727072845824, 2722258935367507707706996859454145691648, 5444517870735015415413993718908291383296, 10889035741470030830827987437816582766592, 21778071482940061661655974875633165533184, 43556142965880123323311949751266331066368, 87112285931760246646623899502532662132736, 174224571863520493293247799005065324265472, 348449143727040986586495598010130648530944, 696898287454081973172991196020261297061888, 1393796574908163946345982392040522594123776, 2787593149816327892691964784081045188247552, 5575186299632655785383929568162090376495104, 11150372599265311570767859136324180752990208, 22300745198530623141535718272648361505980416, 44601490397061246283071436545296723011960832, 89202980794122492566142873090593446023921664, 178405961588244985132285746181186892047843328, 356811923176489970264571492362373784095686656, 713623846352979940529142984724747568191373312, 1427247692705959881058285969449495136382746624, 2854495385411919762116571938898990272765493248, 5708990770823839524233143877797980545530986496, 11417981541647679048466287755595961091061972992, 22835963083295358096932575511191922182123945984, 45671926166590716193865151022383844364247891968, 91343852333181432387730302044767688728495783936, 182687704666362864775460604089535377456991567872, 365375409332725729550921208179070754913983135744, 730750818665451459101842416358141509827966271488, 1461501637330902918203684832716283019655932542976, 2923003274661805836407369665432566039311865085952, 5846006549323611672814739330865132078623730171904, 11692013098647

BY ALICE ROBBINS

Telepathy or Coincidence.

Mrs. Miller.

The Mind Cure

An Indian Salmon Dance.

Direct Spirit Voice and Writing.

The following Sunday evening, all who were present on the previous evening sat, with the addition of my wife's sister and the two servants. I

Victoria's Fifty Years' Reign.

Vampires, Elementals and Astral Spirits.

Mrs. Glading's Present.

Mrs. ADELINÉ GLADING,
Doylestown, Ohio, June 2nd 1887.

VOODOO CHARMS

Scattering dirt before a door, or making certain figures on the wall of a house with chalk, or crumbling dry leaves with the fingers and scattering the fragments before a residence are forms of maleficent conjuring which sometimes cause serious annoyances.—*Chicago News.*

Evidence of Spirit Power.

REVELATION BY DREAMS

the laws of God. . . . You will, of Nature—
 universal with the creation of the world. There is no
 thing to evidence that a single one has been changed
 or abolished. If communications with God were
 purchased to Adam and Eve, there is no valid reason
 why some of their descendants may not be equally
 favored and blessed! The saddest of all human
 conditions is that of unbelief—this foreknowledge of
 our sinning sorrows. That is, the communication
 of the law is the fundamental teaching of the Bible. The
 Christian observed this law by appearing among his
 disciples after death, preaching to and teaching them
 thirty days, is the basis of Christianity. To disbelieve
 these things is heresy or infidelity. Who is to draw
 the line between what we are to believe, what to doubt
 or what to believe, is the Christian's creed? What
 is to say that this is the Christian's creed? What
 is to say that this is the Christian's creed? What
 communication, observed by His accepted Son, is
 sinning abrogated—does not exist to-day?—*Asim is
 duty Item, New Orleans.*

Things have changed. As the *Pittsburgh Dispatch* remarks: "Martyrs in the olden time were burned at the stake. In these days martyrs hire a hall and lecture." —

Mr. Edison, so prolific in invention, has been experimenting during the last winter on a method of signalling between vessels at sea. In his system long and short explosive sounds are made under water and by proper combinations, similar to the ordinary telegraphic alphabet, words and sentences are built up. By this plan communication has been successfully established between ships three and four miles apart, and it is expected when the apparatus for making these sounds and receiving them is perfected that the work will be done.

Chemistry as a science is making rapid strides in the direction of synthetical work. The latest instance of artificial reproduction in the laboratory of a naturally-occurring compound is the formation of the so-called "nugget" or "ingot," a substance crystallizing in small yellow-shaped needles upon the outer coatings of walnuts collected during the month of June. Bernthsen and Semper have recently announced a result and doubt that it is a new

me in a mile and a half. No one acquainted with the subject placed the estimate under a mile. From such facts it is easy to estimate the danger from cotton during fogs. It has been wondered that cotton fires are so frequent, but it sometimes appears as a matter of wonder that they are so rare.

A Vision Unveiled.

BY L. EDGAR JONES.

One day a mighty king, whose pomp and pride
Were known and honored, chanted far and wide,
Was bowed in grief; his infant son had died.
Great bells were tolling and a nation's moan—
With every rite by wealth or knowledge known—
Mourned with the monarch, weeping on his throne.
That morn a hovel by the palace side
Contained a pauper infant who had died,
Its ragged mother weeping at its side.
Next day the royal cortege with its freight
Met this poor pauper at the graveyard gate;
The widow turned aside, compelled to wait.
And when departing royalty gave room,
There, lone and lonely, in the twilight gloom,
She placed her pauper baby in its tomb.
Night came. The king, couched on his bed of state,
In visions saw an angel and its mate
Bear both these infants to heaven's golden gate.
But lo; the guardian waved his shining lance,
And he who bore the prince, with modest glance,
Kneel low and bade his radiant mate advance.
While through the portals angel voices came
And chanted welcomes in the sacred name
Of one who died on earth and bore its blame.
And much he marvelled, as they marched along,
To see that glorified and saintly throng
Select the pauper for its sweetest song.
Then, questioning an angel at his side,
"We care naught here," he said, "for earthly pride,
As for all souls our glorious Master died."
"Yet, mid the poor He spent His earthly day,
And most he loves, though low, loving all are they
Who through great tribulations find their way."

"O king! remember that thy earthly state
Is but a gilded toy bestowed by fate,
Nor wealth nor pride can make thee truly great."
The vision vanished; but thenceforth the king
Engraved its lesson on his signet ring,
And all the poor his kindly virtues sing.
No humble soul presents to vain his plea,
No pleading boasts his gentle presence free,
No man so patient and so kind as he.
And whensoever tempted by his pride,
He glances at the signet's lettered side,
And finds there his monitor and guide.
Muskegon, Mich.

THOMAS PAINE ON CANADA.

An Opinion More than a Century Old
That Reads Very Like a Prophecy.

What Thomas Paine thought of Canada, as expressed in his "Letter to Abbe Raynal," Aug. 21, 1783, reads like a prophecy:
"Respecting Canada, one of the two following will take place—viz: If Canada should become populous it will revolt, and if it does not become so, it will not be worth the expense of holding. And the same may be said of Halifax and the country round it. But Canada never will be populous; neither is there any occasion for contrivance on one side or the other, for nature will do the whole."
"Britain may yet herself to great expense in sending settlers to Canada, but the descendants of those settlers will be Americans, as other descendants have been before them. They will look around and see the neighboring States free, respected abroad, and trading at large with the world; and the natural love of liberty, the advantages of commerce, the blessings of independence, and of a happier climate, and a richer soil will draw them southward, and the effect will be that Britain will sustain the expense and America reap the advantage."
"Were Britain truly wise, she would lay hold of the present opportunity to disentangle herself from all continental embarrassments in North America, and that not only to avoid future broils and troubles, but to save expense. To speak explicitly in the matter, I would not, were I an European power, have Canada, under the conditions that Britain must retain it, could it be given to me. It is one of those kind of dominions that is and ever will be a constant charge upon any foreign holder."
"As to Halifax, it will become useless to England after the present war and the loss of the United States. A harbor, when the dominion is gone, for the purpose of which only it was wanted, can be attended only with expense."—New York Sun.

Napoleon the Great
(there was only one great Napoleon) wished the word impossible banished from the dictionary. In many a case where leading physicians have pronounced a cure impossible, consumptives and victims of other fell diseases have been restored to health by using Dr. B. V. Pierce's "Golden Medical Discovery." Scrofula and healing in its nature its power over scrofula and pulmonary diseases is simply marvellous. Far more nutritive than cod liver oil, a powerful invigorating tonic and harmless as it is powerful.

A Philadelphia man proposes to conduct sea breezes through underground pipes from the nearest seacoast to that city, and then distribute them to people's houses through smaller pipes for summer consumption.

The history of one moon is as unknown as that of the universe; one drop of water is as powerful as all the seas; one leaf is all the forests; and one grain of sand, as all the stars.—Ingersoll.

In the inquiry into the causes of the collision of the steamship Celtic and Britannic both Captains were censured.
Times of the greatest calamity and confusion have ever been productive of the greatest minds. The purer our comes from hottest furnace; the brightest flash from the darkest cloud.

The character-builder in our civilization is home. When you see a wise father and a wise mother, you will get noble children and noble citizens in spite of all other hindrances.—E. P. Powell.

Blindness acts like a dam, sending the streams of thought backward along the already-travelled channels and hindering the course onward.—George Eliot.

A loving act does more good than a blazing exhortation. What the race needs is not more good talkers but more good Samaritans.—J. S. Brycenridge.

Affections, like Spring flowers, break through the frozen ground at last, and the heart, which seeks but for another heart to make it happy, will never seek in vain.

The National Rifle of Washington, D. C., have decided to visit Chicago this fall and take part in the competitive drill.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Specimen copies of the JOURNAL will be sent free to any address.

Multitudes Of People

Are troubled all their lives with Boils and Carbuncles—as soon as one is gone, another makes its appearance. The cause of this is depraved blood, and, until that fluid is thoroughly cleansed of the poison, there can be no permanent relief. What the sufferers need is a course of Ayer's Sarsaparilla—the best, most reliable, and most economical Blood medicine in the world.

John R. Elkins, Editor Stanley Observer, Albemarle, N. C., writes: "I was troubled for years with

BOILS, the result of impure blood. I began to use Ayer's Sarsaparilla, and, in due time, the eruptions all disappeared and my health was restored."

"I have used Ayer's Sarsaparilla and Pills, for boils, sores, and pimples, and have found them to be the best medicine in the world."—Julius Bernardin, Compton, Ill.

"For several years I was afflicted with Boils and

CARBUNCLES. Knowing the value, in my father's family, of Ayer's Sarsaparilla, as a remedy, I determined to try this medicine. Three or four bottles entirely cured me. I can conscientiously speak in the highest terms of

Ayer's Sarsaparilla, and speak from experience."—C. M. Hatfield, Farmland, Ind.

Dr. J. C. Ayer & Co., Lowell, Mass.

Who are afflicted with Dyspepsia, the majority are beyond the reach of ordinary remedies, and can be cured only by Ayer's Sarsaparilla. The disease has been allowed to run so long that the whole system is affected, and, therefore, in need of this powerful Alternative.

George Garwood, Big Springs, Ohio, says: "I was for years a constant sufferer from Dyspepsia, but Ayer's Sarsaparilla has effected a permanent cure."

"I have been using Ayer's Sarsaparilla for Dyspepsia, and would say to all

DYSPEPTICS that this medicine relieved me after all other remedies failed."—Kate J. Boyd, of the editorial staff of New York Monthly, New York.

"Being greatly reduced by Dyspepsia, I was advised to take Ayer's Sarsaparilla, which entirely cured me."—Mrs. J. W. Bradley, Hyde Park, Mass.

"Until quite recently, I have not seen a well day for years. I was troubled constantly with Dyspepsia and

LIVER COMPLAINT. I have taken less than four bottles of Ayer's Sarsaparilla and feel like a new person."—Mrs. A. L. Chase, Fayette St., Dover, N. H.

"I have been a great sufferer from Dyspepsia, but after taking Ayer's Sar-

saparilla, am restored to perfect health."—Wm. C. Rose, North Dighton, Mass.

Price 51; six bottles, \$5. Worth \$5 a bottle.

LADY AGENTS can secure permanent employment at \$50 to \$100 per month selling **Golden Medical Discovery**. Sample outfit free. Address: Cincinnati, Ohio, to J. E. Smith, Cincinnati, Ohio.

A SOLID 9 PER CENT on productive Real Estate. Loans approved by BEST OF REPUTABLES. Correspondence Solicited. Address: ALLEN C. MASON, Tacoma, Wash. Ter.

MIND-CURE AND SCIENCE OF LIFE. Prof. A. J. Swartz, Editor and Publisher, 151 La Salle St., Chicago. A Scientific, Progressive, Monthly Magazine, of Special Interest to the Reformer and the Advanced. Upon its editorial staff are the most distinguished authors on the mind, on life, and on psychic laws, as also upon the Divine method of healing. We cure through Truth, Justice and Love. Per year, \$1.50; 6 months, 50c. Single copies 10c.

SOUTHERN CALIFORNIA. Reliable information about climate, crops, land prices, cost of living, and other information can be obtained from the old established magazine, the **Southern California**. Sent any where, on trial, one year for one dollar. Specimen copy, 15 cents. Address: Fred L. Allen, Publisher, Los Angeles, Cal.

Golden Medical Discovery. Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, fair skin, buoyant spirits, vital strength, and soundness of constitution will be established. Golden Medical Discovery cures all humors, from the common pimples, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Itching Ulcers.

Golden Medical Discovery cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating, and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. It promptly cures the severest Coughs. For Torpid Liver, Biliousness, or "Liver Complaint," Dyspepsia, and Indigestion, it is an unequalled remedy. Sold by druggists.

DR. PIERCE'S PLEASANT Purgative Pellets. Anti-Bilious and Cathartic. 25c. a vial, by druggists.

JAMES PYLE'S MAKES Shorter Hours For Women.

PEARLINE the best and safest Washing Compound known. Used As Directed. It produces better results with a greater saving of Time and Labor in Washing and House-cleaning, than anything yet invented.

Wash your Dishes, Glasses, Windows, Curtains, Jewelry, Silver, in fact everything with it. Try it in the Bath, and note its superiority over Soap. Beware of imitations. The Genuine always bears the above symbol and name of JAMES PYLE, New York.

Mental Gymnastics; OR, MEMORY CULTURE.

By ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons;

THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Inter-Ocean.

Most ingenious; enables any one, who familiarizes himself with the system, to carry on business with the greatest facility. Ready for production on demand. By experiment we have tested the author's mnemonic resources, and been amazed by them to wonder.—Advertiser.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address: DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

KABO PAT. OCT. 1922. 1886.

TRADE MARK

CORSET

SOMETHING NEW. Warranted to neither break down or roll up in wear. Sent by mail without charge on receipt of order. 25¢ per pair. It will cost you nothing if not so represented.

CHICAGO CORSET CO. CHICAGO. NEW YORK.

Pierce's Pleasant Purgative Pellets. SIZE OF PELLETS. BEING ENTIRELY VEGETABLE, Dr. Pierce's Pellets operate without disturbance to the system, diet, or occupation. Put up in glass vials, hermetically sealed. Always fresh and reliable. As a LAXATIVE, ALTERNATIVE, or PURGATIVE, these Little Pellets give the most perfect satisfaction.

SICK HEADACHE. Bilious Headache, Dizziness, Constipation, Indigestion, Bloating, Stomach and bowels are promptly relieved and permanently cured by the use of Dr. Pierce's Pleasant Purgative Pellets. In explanation of the remedial power of these Pellets over so great a variety of diseases, we say that their action upon the system is universal, not a gland or tissue escaping their sensitive influence. Sold by druggists, for 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

\$500 REWARD

BEFORE USING DR. SAGE'S Catarrh Remedy AFTER USING

FOR A CASE OF CATARRH WHICH THEY CAN NOT CURE.

SYMPTOMS OF CATARRH

Dull, heavy headache, obstruction of the nasal passages, discharge falling from the head into the throat, sometimes profuse, watery, and acid, at others, thick, tenacious, mucous, purulent, bloody and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, and coughing to clear the throat, expectoration of offensive matter, together with sores from ulcers; the voice is changed and has a nasal twang; the breath is offensive; and taste and appetite are impaired; there is a sensation of dizziness, with mental depression, a hacking cough and general debility. However, only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in grave. No disease is so common, more deceptive and dangerous, less understood, or more unsuccessfully treated by physicians. By its mild, soothing, and healing properties.

DR. SAGE'S CATARRH REMEDY

CURES THE WORST CASES OF Catarrh, "Cold in the Head," Coryza, and Catarrhal Headache.

SOLD BY DRUGGISTS EVERYWHERE. PRICE, 50 CENTS.

THE Religio-Philosophical Journal

Is on sale at five cents per copy by the following newsdealers and by many others throughout the country.

BOSTON: Corsetti & Bradford, Berkeley Hall, Banner of Light Office, 9 Bowdoin St.

BROOKLYN, N. Y.: Samuel D. Greene, 132 Jefferson Avenue. A. E. Lawrence, 321 Irving St. John Slater, 190 Madison St.

CHICAGO: Western News Company, Randolph St. Revue & Co., 55 Washington St.

CINCINNATI, OHIO: N. H. Meador, Jr., 40 East 8th St. The Cincinnati News Company, 181 Race St.

DENVER, COLO.: S. R. Wright, 385 Larimer St. E. Macomber, 450 Larimer St.

FREDONIA, KAN.: B. A. Blume & Co.

GRAND RAPIDS, MICH.: G. A. Hall & Co.

HAYESVILLE, MASS.: W. W. Curry, 81 Washington Square.

LEADVILLE, COLO.: M. L. Nowland & Co., 4th and Harrison Ave.

LOS ANGELES, CAL.: John H. Metter.

MILWAUKEE, WIS.: Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY: Titus Merrill, Hall of the 1st Society of Spiritualists, 85 Nassau St., 5 Union Square. The American News Company, 29 Chambers St.

PROVIDENCE, R. I.: Wm. Plafant, 294 Broad Street.

PHILADELPHIA: The Central News Co., cor. 5th and Literary Streets. Dr. J. M. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.: Philip Mosder, 322 Olive St. E. T. Jett, 802 Olive St. Lane Stationery & News Co., 709 Olive Street.

SAN FRANCISCO, CAL.: John R. Cummings, 202 Hyde St. J. C. Cooper, 746 Market St. Golden State News Co., 2nd & Eddy St. Scott, 22 Third St. and at Stand cor. Market and Kearney Sts. And at the Spiritual Meetings.

WASHINGTON, D. C.: M. L. Wilson & Co., 207 4th St.

FOREIGN AGENCIES.

LONDON, ENGLAND: Office of "Light," 15 Craven St., Charing Cross, S. W.

MANCHESTER, ENGL.: E. W. Wallis, Mona Terrace, 61 George St., Chesham Hill.

MELBOURNE, AUSTRALIA: W. H. Terry, 84 Russell St.

NEWCASTLE-ON-TYNE, ENGLAND: H. A. Kersey, 1 Newcastle St.

WELLINGTON, NEW ZEALAND: S. W. Mackay, 20 Lambton Quay.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper. CENTS

Hanner of Light, Boston, weekly... 08

Buchanan's Journal of Man, Boston, monthly... 10

Eclectic, Boston, Monthly... 15

Medium and Daybreak, London, Eng., weekly... 08

Olive Branch, Utica, N. Y., monthly... 10

The Theosophist, Adyar, (Madras), India, monthly... 60

The Mind Cure, Monthly, Chicago... 10

FREEGIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarseness. It is elegantly printed and illustrated; 144 pages, 12mo. 1879. It has been the means of saving many valuable lives for months past. The book is valuable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. H. B. WOLFE, Cincinnati, Ohio. Send the paper in which you saw this advertisement.

IA MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to principal lines East of Chicago, and continuous lines at terminal points West, Northward and Southward, is the only true middle link in that transcontinental system which connects and facilitates travel and traffic in either direction between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottumwa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Des Moines, Keosauqua, Washington, Fairbury, Ottumwa, Keosauqua, Keosauqua, Iowa City, Des Moines, Indianola, Waterloo, Atlantic, Knoxville, Audubon, Harlan, O'Neill, Council Bluffs, Council Bluffs, in Iowa; Galatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Waterville, in Dakota; and hundreds of intermediate cities, towns and villages.

The Great Rock Island Route

Guaranteed Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its rolling stock is solid structure of steel and iron. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and experience proved valuable. Its practical operation is conservative and economical. Its dispatch is prompt and efficient. The luxury of its passenger accommodation is unequalled in the West—unsurpassed in the world.

All Express Trains between Chicago and the Missouri River consist of comfortable Pullman Coaches, magnificent Pullman Palace Cars and sleeping cars, and are equipped with the latest and best of modern appliances. The Rock Island provides excellent meals, and between Chicago, St. Joseph, Atchison and Kansas City—restful sleeping chair cars.

The Famous Albert Lea Route

Is the direct, favorite line between Chicago and Minneapolis and St. Paul. Over this route solid Pullman Express Trains run daily to the summer resorts, picturesque Scenic and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Waterville. A short, desirable route, via Des Moines and Keosauqua, offers superior inducements to travelers between Cincinnati, Indianapolis, Lafayette and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, St. Paul and intermediate points. All classes of patrons, especially families, ladies and children, receive from officials and employees of Rock Island trains protection, respectful courtesy and kindly treatment.

For further information, address: Chief Clerk of principal Ticket Offices in the United States and Canada—or any desired information, address: **E. ST. JOHN, E. A. HOLBROOK, Agents, Chicago, Ill.**

THE GREAT SPIRITUAL REMEDIES.

MRS. SPENCER'S

POSITIVE AND NEGATIVE POWDERS.

"Our family think there is nothing like the positive and Negative Powders"—so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

Buy the Positives for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Indigestion, Heartburn, Liver Complaint, Headache, Kidney Complaints, Neuralgia, Rheumatism, Female Disorders, Rheumatism, Nervousness, Sleeplessness, and all acute and chronic diseases.

Buy the Negatives for Paralysis, Deafness, Amnesia, Typhoid and Typhus Fevers. Buy a box of Positive and Negative Powders (mail and post) for Children's Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE ORIGINAL LITTLE LIVER PILLS.

BEWARE OF IMITATIONS!

Always ask for Dr. Pierce's Pellets, or Little Sugar-coated Granules or Pills.

WILLIAM HAMICH, Esq., of Minden, Kearney County, Nebraska, writes: "I was troubled with bile for thirty years. Four years ago I was so afflicted with them that I could not walk. I bought two bottles of Dr. Pierce's Pleasant Purgative Pellets, and took one 'Pellet' after each meal till all were gone. By that time I had no bile, and have had none since. I have also been troubled with sick headache. When I feel it coming on, I take one or two 'Pellets,' and am relieved of the headache."

Mrs. C. W. BROWN, of Wapakoneta, Ohio, says: "Your 'Pleasant Purgative Pellets' are without question the best cathartic ever used. They are also a most efficient remedy for torpor of the liver. We have used them for years in our family, and keep them in the house all the time."

DR. SAGE'S Catarrh Remedy

UNTOLD AGONY FROM CATARRH.

Prof. W. HAUNER, the famous mesmerist of Illinois, N. Y., writes: "I suffered years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards evening, my voice would become so hoarse, I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sage's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

THOMAS J. RICHING, Esq., 508 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hacking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I have it to be the only cure for catarrh now known, and one has only to give it a fair trial to experience astounding results and a permanent cure."

ELIZABETH, daughter of F. O. Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very bad. I saw Dr. Sage's Catarrh Remedy advertised, and procured a bottle for her, and she said that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

THREE BOTTLES CURE CATARRH.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XLII.

CHICAGO, JUNE 25, 1887.

No. 18

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

CONTENTS.

- FIRST PAGE.—Henry George's Dream. The Seybert Investigation.
- SECOND PAGE.—Lecture on Spiritualism in San Francisco by Dr. A. H. Wallace. The First Independent State Writing. Take a Thought and Mend.
- THIRD PAGE.—Woman and the Household. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Without Recourse. Growth of Spiritual Views. The Nation Problem. General Items.
- FIFTH PAGE.—New Books by the Countess of Cathness. "Spirit Workers in the Home Circle." Mrs. Ada Faye in Chicago. Excursion Rates to Lake Pleasant Camp. Orion Lake Camp Meeting. The Theosophical Society and Dr. George's Remarks. Miscellaneous Advertisements.
- SIXTH PAGE.—Twilight. Captain Stewart and the Ghost. Three Years in a Dream. Notes from Leman C. Howe. Notes from John Slater. The Burning of the Museum of Conscience. Annual Memorial Services of Spiritualists. Spiritualism, Christianity and Materialism. Egotism in the Prayer-Books. Mary Anderson and the Haunted House. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—That Depend on. The Killing of Lieutenant Chase. Henry Ward Beecher-Jacob's Ladder. The Thinking Class. Miscellaneous Advertisements.
- EIGHTH PAGE.—Miscellaneous Advertisements.

HENRY GEORGE'S DREAM.

Prof. Swing Preaches on the Theories of the Land-Giver.

Man Should Have What Rightfully Belongs to Him and What He Has Earned Through the Medium of His Own Efforts and Exertions.—The Effect of the Teachings of George and McGlynn.—Will the Future Realize the Dream?

Prof. David Swing preached at Central Music Hall Sunday, June 12th, his subject being "Henry George's Dream." He found his text in the following words:

For Christ is not entered into the holy places made by hands—figures of the true—but into heaven itself.—Hebrews, ix, 24.—Which was a figure of the time then present.—Hebrews, ix, 9.

The figure of baptism.—1 Peter, iii, 21.

Much peace is coming to many minds by the realization that mankind speaks through figures and does not mean that the thing said should be regarded as a finality. If Bunyan's "Pilgrim's Progress" had been composed 6,000 years ago and had been recently exhumed and translated by some simple tribe of some Pacific island, those new, child-like readers would now be amazed and delighted over the curious men and women and creatures which once held sway in the planet. Apollyon, Great Heart, Lord Hategood, Giant Despair, Miss Muchafraid and Mr. Feeblemind would stand as the real personages of some peculiar place and time, while the Wicket Gate, the Debateable Mountains, Ebulph Land and Pandemonium would stand as sacred places in our planet, but whose location had become lost. It is probable that our biblical students who are attempting to find the pillar of salt into which Lot's wife was transformed, or who are seeking the particular mountain upon which the ark rested, are repeating in our day this hypothesis about the works of John Bunyan. Our world is full of material things which are on hand to arrest the first attention and first thought of the brain, and thus entering into our infancy, they shape the forms of thought and lay the foundations of language. When the mother asks her little child how much it loves her it answers by "bushels," or a handful, or else spreads its hands out to express the size of the affection. Older persons attain to a little more of abstractness and great truthfulness, but they, too, are at the mercy of the language of figures. It is difficult for any age, however cultivated, to mark distinctly the boundary between the emblematic and the real. When baptism was a young idea, the putting of the body under water may have recalled vividly the death of any one and of all, and the rising up from the water may have expressed well the rising of Christ from the dead, but the symbol stood also for a washing of the soul from sinfulness, stood for a clean heart, and it is not wonderful or injurious if at last the things signified begin to stand up in their own strength, and if baptism as a symbol becomes reduced to a mere sprinkling of the forehead with a few drops of water.

Some biblical students maintain that the commandment against making images of God swept onward and made unlawful all image making, as though the arts of painter and sculptor might lead the people away from the pure and simple reality; but such a law would be useless if literature were left to throw upon society its luxuriant harvest of likenesses of things in heaven and upon earth. As dealers in images, the painter, sculptor and copperplate are petty producers and petty salesmen compared with the army of writers who have marched to and fro over the face of the earth haunting their gray banners and piping their sweet music. Almost all ancient literature is a collection of

graven images, only the instrument was not a chisel nor a brush, but a pen. Job was a picture maker. His treatise opens with a wonderful grouping of hall, wind, fire, war and death, such as leave Job and his plying friends to sit nine days upon the ground. What a scene is that, sketched as Eden! Adam, Eve, a serpent and God in a garden of tropical plants! The serpent talking, Eve listening, Adam hiding, and God coming! A great scene is that where the wife of Lot becomes a pillar of salt along the highway out of Sodom, while upon Sodom itself there is seen falling a shower of fire! Such is all of old letters, and, indeed, in a degree all of literature up to the present generation. The mind begins with the senses, and in order to understand spiritual things it attempts to project some likeness of them upon some external canvas. Hence comes the pictorial character of literature and of all thought.

Here we stand, year after year, in our immense gallery, and do not seem to know that what we see is often not a reality, but only an illustration. As of late years great battle scenes have been painted and so hung that all the ways of comparison are cut off, and the spectator does not seem to be looking at a picture, but seems to be out in the midst of fields and mountains, troops, camps, guns and battle. So in theology, and in all the abstract forms of thought, we stand amid figures and estimate an image as a man or a god, and mistake a spread of paint for a living soul. The heaven which our most remote ancestors sketched as having streets paved with gold, having an innumerable population, all winged, all musicians, all playing on harps of gold, became at once a thrilling reality, and to-day the image stands for a fact. It is the graven image, not of God, but of immortality—an effort of the mind to express the unknown. The ancients made images of God; we have outgrown that special form of childhood, but our childhood still lives in other realms of thought. When the Roman Catholic takes the emblematic bread or wafer upon his lips it becomes to him the body of Christ, and he tastes the Lord's blood; when the priest has tasted the wine for the people he has tasted the shed blood of Calvary. The people adopt a compound image; the wine is the blood and the priest is the people. Thus two walls of imagery stand between the common people and the soul's communion with God.

The public mind cannot often pass beyond the pictures and reach an absolute reality. But when the saint shall reach Heaven and shall meet the Lord face to face the bread and wine will fall into oblivion because of the truth. Figures are the nurses which hold the hand of the little infants until they are able to walk. Thus Daniel Webster was once led, thus also in such borrowed strength lived that child which was to utter afterwards the Sermon on the Mount, and was to become the most independent soul upon earth. When He defied the world and stood before Pilate no nurse held His hand. Thus figures lead the human family in its early forms of thought, but generally the real truth is far away. Men die by millions before it comes.

These figures are not performing their strange work in religion alone. They are as potent in politics as they are in the world of piety. The public has never stood as near to politics as it has stood in its religious faith. The universality of death and sin has led the whole human race in all places to form some near personal relations to some God and some system of final salvation.

The figures of piety have thus concerned all who have lived, pagan and Christian. The serpent, the fall, the deluge, the baptism, the flames of hell, the glory of Paradise, have been the idols or emblems of each mind; but political thought has lived in a narrower life and has not rolled over our planet like an ocean; but it rather has run through it like a limited river. It has been only as figurative as it was wide.

You cannot break up the unity of the mind and make it fond of emblems in religion and averse to emblems in politics. The mind cannot see darkly in some one direction and without dimness in some other field. Earth is almost as obscure as immortality; man as a man is not much less a mystery than man as an angel. Politics is nearly as incomprehensible as the papal or calimetic theology. Henry Georgeism does not differ much in want of lucidity from the enigmas of the common sanctuary. Muddy waters seem deeper than clear waters. Thus profound obscurity often passes for wisdom. Two very great orations were delivered a few days ago in the interest of the Anti-Poverty Society. One oration was by the Rev. Hugh O. Pentecost, the other by the people's priest, McGlynn. These addresses were prepared for the Nation, and were uttered in the academy in New York. Both men are orators, and the scene was equal in wild excitement to any of those hours in which Cicero, or Burke, or Fox held an audience by the spell of eloquence. Men and women waved handkerchiefs and clapped hands until the orators were almost silenced by the applause of the people. And what was the theme of these orators? The one theme was the overthrow of poverty by the freedom of land from ownership. The most thrilling passages of Dr. Pentecost were these:

"Another one of those detectives in his line is a certain Dr. Wm. one of those patient, painstaking Germans who get at the roots of things, who tell us that in London, with a population of four millions, two million people, half the population, live in single rooms. Six hundred thousand families in London—more families than there are in all New York together, live in one room to each family. The working people of London live on the average to each family, in one and one-fifth of a room. In

many cases families of six, with two boarders who are poorer than they are, live together in one room nine feet square. One quarter of the wages of these working people is paid down for rent [buses], and this is in a land that permits twelve men to own one-seventh of the whole kingdom, that permits one man to own 1,200,000 acres himself! You ask us to believe that all that equal and poverty come from the drunkenness and indolence of those people! [Cries of "No, no, never," from all parts of the audience.]

Of Father McGlynn's address only a specimen can be given:

And so with all reverence to his reverence [laughter and applause], the minister or priest of whoever else he may be [laughter], that thinks to shut the mouths, to blight the minds, and to stifle the hearts of the preachers of this crusade by prating about the sacred rights of property, to such a one we are prepared, to say, we do say, we say it to all the world—none more than we, few as much as we, are concerned for the sacredness of property. [Great applause.] A large part, we may say the whole, of the preaching of this crusade is to thunder forth with thunders that shall all but rival those of Mount Sinai, to all the world, to the proud, the haughty, the aristocrats, the crown, and the kings, to the robbers, the usurers, the sacrilegious monsters that would change the law of God. "Thou, thou, shalt not steal!" [Tumultuous shouts and cheers.] And translating it into the plainest and homeliest of Saxon English, so that every child can understand, the object of this whole crusade is to stop the stealing. [Applause.] All can understand that.

Thus for two or three hours upon two even-ings ran these two streams of eloquence, but neither of these chosen orators made any approach toward explaining the free landism of their churchmen, Henry George; nor did either intimate in any manner how the poor could all be made comfortable by any new plan. Many of the greatest millionaires of the world do not own land; they own stocks and bonds. The tremendous corporations of England and America are not land-owners. The land theory of Henry George would drive all capital into oil companies, East India companies, manufacturing companies, boards of trade, iron companies, and would leave the land for the tillage of those who had not capital enough to do anything else than to raise vegetables and grains. It would be a matter of great joy to many of our millionaires if all taxes should be exacted from land investments.

These orators have found that one man in England owns more than 1,000,000 acres of land. Over this fact the orator and audience lament, but the logical deduction should have been: Shall not these anti-poverty men seek those millions of acres which nobody owns? For if land has such a power to confer riches why should not the new crusaders march to where many millions of acres are waiting for the opportunity to dispel poverty? Is Henry George's world so small that all depends upon some land-owner in England? What relation does his theory sustain to the countless unowned acres in our own world? It is a singular theory of free land if it applies only to the little land that is not free.

These matchless orators class land along with the air and sunshine, as the inalienable property of each one born into the world. How dares a man to claim property in sunshine and air? And yet he does so, and cannot but do it. Henry George has a right to air and sunshine, but if he claims the right to breathe his air in your parlor, or to take his sunshine on your porch, you can remove him, because that particular air in your parlor and that particular beam on your porch belongs to you. Thus Diogenes owned a sunbeam which Alexander the Great did not dare take away. If 1,000 men should claim the sunshine and air of a boulevard or little park, the Government would tell them that that sunshine was not free; it has been taken possession of by the State or the Nation or city. If thus sunbeams and air and water may be possessed and held, so may land, so long as there remain any land and air and sunshine not held by any one.

Furthermore, were all taxes exacted from land, then all that grows upon land would come to the poor with a higher price, and the carpenter who now buys a barrel of flour for \$4 because money helps pay the tax would have to give \$10 for his flour, because all the taxes must come from the land. The tenants of the soil in America would rapidly become like the land tenants of Ireland, the victims of heavy taxation, for all of these orators have failed to show how a nation or a State would be a kinder landlord than the Duke of Devonshire or Westminster or Argyle. The history of land-tenantry in Ireland has not been such as to warrant a politics which shall make tenantry universal and which shall call these tenants an anti-poverty society. Thus far land not owned stands deeply related to subject poverty.

What, now, has this to do with the figures of thought and speech? Much, in a most important sense. There is a great cloud resting upon human life. All humane hearts are saddened by the reflection that so many are suffering from poverty while the earth is so abundantly able to grant plenty of food, clothing, and shelter to all. The sympathy from this sorrow is not limited to the Anarchists nor to the followers of Mr. George. It has for many years made heavy and also generous the human heart. This compassion tolled for the freedom of our slaves before Henry George was born; it sent food and money to Ireland before Father McGlynn had been ordained as a priest; it gave millions upon millions of money for homes and schools before these audiences waved their handkerchiefs in the Academy of Music. We have all long known of and long wept over the dreadful inequalities of human condition. Why, then, do we not all combine with the apostles of the new

crusade? Because they are following an image, a figure, and cannot show us that it is a fact. The Anti-Poverty Society has erected a picture of a poor man becoming rich and of a rich nabob becoming only a common well-to-do citizen, and under this picture it writes the phrase, "Free Land."

But we discover that the audiences applaud tumultuously when the picture rises of the poor man made rich; and not over the lucid relations of free land to the reformation scene. You may read all these great orations and you will perceive that the sensation is deepest when the sorrow and wrong are described and not when the cure is suggested.

Thus the poor man made rich becomes a picture full of pathos and of motive; he is an emblem like the water-baptism; he stands for a reform as did Pilgrim in the book of John Bunyan; he stands for justice and kindness as did Cinderella in the beautiful old story, but this emblem does not carry along within itself the true causes of its transfiguration. The picture is very pathetic, but it is not clear how the non-ownership of land is to be the power who is to remove the burden from Pilgrim's back, how that idea is to be the just Prince who is to marry the Cinderella and take her from the ashes and from the sore bondage. We ought in this age to be able to distinguish between the eloquence which paints a sorrow and a wrong and the eloquence which explains the cure.

Henry George and his society have done nothing except set up before us one or more figures of a virtue, one new emblem of a desirable good—a poor man made rich. They have thus awakened a new sympathy, but have added nothing to the public information. They do well in calling their movement a "New Crusade," for as the first Crusaders moved outwardly, having a true inward love of Christ, but having as an external emblem only a long, ruinous march to the empty tomb in which their own doctrine of a resurrection had taught there could be nothing but a handful of dust; so these new knights, having in heart a profound love of the poor man, seem to be marching a long journey toward some figure of their blessing, but what is almost certainly only an empty sepulchre.

Thousands of deceived knights will die on their way toward their goal, the other thousands will die broken-hearted in the long return.

As the years pass those who will extract the most from life who shall barter away emblems and take in payment for them transparent facts. He would be a poor, weak Christian who should not prefer a single baptism of God's spirit to a hundred baptisms of water, and one hour with Jesus Christ to a life-time of dealing with the emblems of bread and wine in a dim sacrament. So the citizens of this earth must not suffer the theories of an Eldorado, of an unowned and well-taxed land to turn them away from the sun-clear light which beams forth from education, temperance, industry, and economy. These are pure truths, from which the emblematic has wholly withdrawn. The Anti-Poverty Society sees a poor man taken out of all his life by means of rented lands. But this "taking out" is all wrapped up in a wealth of figurative language. This poor man may be trying to embrace a phantom, but should be accept of the ownership of land in the West he would find his arms holding a blessed fact. Henry George's poor woman cannot assume that she is a Cinderella and that some anti-poverty Prince is hunting for the owner of her little slipper. She must break away from the net-work of such dreams, and, quitting all slavery to dominating sisters, enter her own piece of land, or become a saleswoman, or teach a school. The new theory is "Sit down in the ashes and wait for the Prince"; but a better theory is, follow the known laws of success while the unknown is getting itself into some kind of visible shape.

The welfare of the common people is now the most dominant thought of all the Western nations. Either from choice or necessity France, Germany, England and our country are all thinking over the ways and means of securing the most happiness for the most.

The eminent statesman of recent history have won their fame by eloquence on behalf of the people. This kind of eloquence is making our public men greater than were Demosthenes and Cæsar. But this benevolent and thoughtful age has not yet found a path along which all the poor can travel toward a position of comfort and peace. It is finding agencies which can wonderfully modify suffering—agencies such as industry, temperance, economy, good laws of general justice; but it cannot yet see a principle of action which will secure the desired, the prayed-for result. Those who are shouting about the equal distribution of property are dazzled and bewildered by a figure, and are mistaking it for the grand reality. As the old Baptists once ran along with their immersion saying, "We have found religion," "We have found Christ"; as the Calvinists once marched along with their five points saying, "We have found it"; as the Romanists pointed to a Papal chair and Papal crown and shouted aloud, "This is the true religion"; so the Anti-Poverty Society moves out upon its new crusade having upon its banner the pictures of free land and the poor man made rich, and once more the air is rent with the shout, "We have found it!" Found what? As the old Baptists found the emblem of a snow-white heart, but not the heart itself, as the Calvinists found some ideas so vast as to be mistaken for the measureless God, as the Romanists found a chair

and a crown for the successor of Christ, but could not find the Christ for the chair or the crown, so our Anti-Poverty friends have found the picture of the poor man made rich by some new move in the game of life, but they have not found the actual poverty putting on its rich and new attire. Their riches, like that of the old churches, are in their banners and robes. They have an emblem like old Rome of infallibility, but not the infallibility itself—the chair of Christ, but not the Christ for the chair.

We may well be glad that these new path-seekers have come, for although their teachings are dreams and their dreams false, yet they may inspire the race and the rulers of the race to leave nothing undone which, being done, might deepen the sense of justice and benevolence and make poverty less and happiness more common. The eloquence over new means, which are visionary, may arouse us to follow the means which are true, but half-devised by an age too fond of personal self. As the first Crusaders, not having found what they sought, found instead the literature and truth hidden away in Europe and the East, and were able afterward to find in London and Edinburgh and the Netherlands the Jews they found not in a distant grave, so these new leaders, after roaming long toward their dream, may return to find their best rewards in those truths of labor, education, temperance, economy, equity, and benevolence which stand before us to-day not dimmed by any figure, but radiant with never-changing light.

For the Religious-Philosophical Journal.

THE SEYBERT INVESTIGATION.*

BY HUDSON TUTTLE.

Mr. Henry Seybert, who was an enthusiastic believer in modern Spiritualism, left the University of Pennsylvania a sum of money sufficient to found a Chair of Philosophy, conditioned that the University should appoint a commission to investigate "All systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism."

The University desired the money, and in order to comply with the bequest, a Commission was appointed composed as follows: Dr. Wm. Pepper, Dr. Joseph Leidy, Dr. George A. Koenig, Prof. R. E. Thompson, Prof. George S. Fullerton and Dr. Horace Howard Furness; to whom were afterwards added Mr. Coleman Sellers, Dr. J. W. White, Dr. Calvin E. Kerr, and Dr. S. W. Mitchell. Of this Commission, Dr. Pepper as president of the University, was ex officio chairman; Dr. Furness, acting chairman, and Prof. Fullerton, secretary. Without saying one word in disparagement of these men, they were not of such character as the case demanded. At one of their preliminary meetings, "each member in turn expressed his entire freedom from all prejudices against the subject to be investigated," which they made no attempt to prove, but every effort to disprove. In their special walks they were right enough, but in this field, they were wholly incapable, by force of training, to grapple with the subject in its entirety.

If a commission were to be appointed to investigate an astronomical discovery, common sense would dictate that it should be composed of members who had given, at least, some attention to the study of that subject, and not drawn indiscriminately, as the names of jurymen from a box, the only assurance being that they knew nothing of that science; yet precisely this was done in the formation of the Seybert Commission. The members were taken because available, and not because especially qualified for the proposed investigation. The Commission had to be appointed and go to work, or the money would not be forthcoming. The Report says:

"The Commission is composed of men whose days are already filled with duties which cannot be laid aside, and who are able, therefore, to devote but a small portion of their time to these investigations. They are conscious that your honorable body look to them for a due performance of their task, and the only assurance which they can offer of their earnestness and zeal, is in this presenting to you from time to time, such fragmentary reports as the following, whereby they trust, that successive steps in their progress may be marked."

The Report makes a fair start, and it is a pity the investigations had not been held to the high standard proposed. No one can object to the following paragraph:

"From the outset your Commission have been deeply impressed with the seriousness of their undertaking, and have fully recognized that men, eminent in intelligence and attainment, yield to Spiritualism an entire credence, and who can fall to stand aside in tender reverence when crushed and bleeding hearts are seen to seek it for consolation and for hope? They beg that nothing they may say may be interpreted as indicating indifference or levity. Wherever fraud in Spiritualism be found, that it is, and not whatever truth there may be therein, which is denounced, and all Spiritualists will join with us in condemnation of it."

It will be seen that it was Mr. Seybert's expressed desire to have the morals, religion and philosophy of Spiritualism investigated, as well as its phenomena. The Report thus far touches nothing more than the phenomenal part, and only a part of its physical part.

*The Seybert Commission's Preliminary Report of the Commission. Philadelphia: J. B. Lippincott & Co., 122, Fifth St. For sale at the office of the Religious-Philosophical Journal, Chicago. (Continued on Eighth Page.)

Lecture on Spiritualism in San Francisco by Dr. A. R. Wallace.

To the Editor of the Religio-Philosophical Journal:

The presence in San Francisco of Dr. Alfred Russel Wallace, coupled with the fact of his having delivered well attended scientific lectures here, thereby bringing him prominently before the public, induced Dr. Albert Morion to attempt to secure him for a lecture on Spiritualism while in our midst. Broaching the matter to him, Dr. Wallace, with characteristic modesty, stated that he had never lectured on Spiritualism as he did not regard himself as possessed of the requisite qualifications therefor; but in this instance he would essay the task if desired. It was thought by the projector of the undertaking that a public defence and advocacy of Spiritualism by so famed a scientist as Dr. Wallace would tend to advance the cause of Spiritualism among thinking men and women, not only on this coast, but in all parts of the country. It was deemed a wise move to have him occupy the spiritual rostrum for once at least in America. While this is undoubtedly true, it is but just to say that it is also as undoubtedly true, that while fully appreciating his scientific ability as a naturalist, Dr. Wallace's utterances concerning fraudulent materializing mediums, both in England and America, which in the unsuspecting goodness of his own guileless nature he has felt impelled to publish, do not commend themselves to a number of the thinking minds in Spiritualism, alike in California and in other parts of the world. It is with deep regret that the friends of clean, pure Spiritualism have read his denunciations of more than one case of well established fraudulence, and sorry are they to see so excellent and scholarly a man misled by the specious reasonings of the Hazard-Roberts-Wetherbee-Newton school of fraud promoters. It is reported that Mr. Wallace has recently said, in this city, that there is altogether too much said about fraud in Spiritualism; and in his address last Sunday evening he said that but a very small portion of the alleged spiritual phenomena is due to fraud and delusion. Our worthy brother is sadly mistaken. Would that he said were true, but numbers of the most earnest, sincere and zealous Spiritualists in America know that he is wrong in so asserting. They have had more extensive facilities for ascertaining the truth than has the Doctor, and most conscientiously, though sorrowfully, do they say, with emphasis, that there is not the least doubt but that a large proportion of the phenomena is due to deliberate fraud, while delusion is by no means an important factor in their production; and so far from there being too much said about fraud, the facts demand that unceasing warfare, to the death, be waged against the innumerable charlatans and swindlers cursing the cause of Spiritualism, and the little that is now said in criticism and antagonism of fraud is really only an exceedingly small fraction of what ought to be said and done against this gigantic evil. Speaking of frauds, I am reminded that it is currently reported that the champion Pacific coast fraud, Mrs. Crindle-Reynolds, consequent upon her recent exposure in Los Angeles, I think, has announced her determination to retire from the field of mediumship (?). It is to be hoped that this intelligence may be true, but grave doubts are held regarding it, owing to the well known boldness and persistence with which her multitudinous knaveries have been prosecuted for so many years.

A very large audience greeted Dr. Wallace at Metropolitan Temple on Sunday evening, and abstracts of the principal points in his lectures were published in the leading dailies on Monday, from which and from my own notes the following summary has been prepared:—

"If a man die shall he live again?" This is the question of questions, which in all ages has troubled the souls of men. The prophets and the wise men of antiquity were in doubt as to the answer to be given it. Philosophy has always discussed it as one of the unsolved problems of humanity, while modern science, instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether or advances powerful arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is not only of vital interest to each of us individually, but is calculated to determine the future welfare or happiness of mankind. If the question should be finally decided in the negative—if all men, without exception, ever come to believe that there is no life beyond this life; if children are all taught that the only happiness they can ever reach is entirely limited to their lives upon the earth—then the condition of mankind would be altogether hopeless, because there would cease to be any adequate motive for justice, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others. The well-being of the race in the distant future could not possibly influence the majority of men, more especially as the universal teaching of science is that the entire race, with the world it inhabits, is inevitably doomed sooner or later to destruction.

The greatest good to the greatest number would never be admitted as a motive for action by men who were all seeking their own personal happiness. The scoffing question—What has posterity done for us?—which influences many men even now, would then be thought to justify universal self-seeking, utterly regardless of what might happen to those who are to come after us. Even now notwithstanding the hereditary influence of the religious beliefs under which our characters have been molded, selfishness is far too prevalent. When these influences had gradually been worked out under generations of total disbelief, and with no influences whatever leading men to strenuous self-development as a means of permanent happiness, it would be all powerful, with the inevitable result that might alone would constitute right, that the weakest would everywhere go to the wall, and that the unbridled passions of the strongest and most selfish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes now at work which forbid the further spread of disbelief in man's spiritual nature and his continued existence after death. Let us then consider what is the nature of those causes and influences, and how it has happened that earnest, scientific seekers after truth are so often the advocates of a disbelief which, if it became universal, and if it were founded on truth, would be so disastrous to humanity.

Till within the last century the bulk of civilized mankind implicitly accepted the belief in a future life, and in the essential spiritual nature of man; but now the most advanced thinkers reject it as not founded on evidence, as incredible, or even as impossible, and a considerable portion of the more intelligent among the workmen adopt their teachings.

"What has brought about this change? The belief in a future life has always been bound up with, and has, perhaps, rested upon, the belief in the existence and occasional appearances on earth of spiritual beings—the spirits of the dead; and of such popular phenomena as ghosts, visions, warnings, premonitions, etc. Beliefs of this nature prevailed almost universally up to about two centuries ago, when they came to a comparatively sudden end, and have since been treated by the educated classes in general as fables and superstitions; and this view has now become so general and so ingrained that many people will not allow that the question is open to discussion at all. Even to admit the possibility of such phenomena as actual facts is held to be a work of ignorance and of 'degrading superstition.' This almost sudden revolution of feeling—for it was mere feeling, not belief founded on knowledge and inquiry—may be clearly traced to the concurrent action of two powerful causes—the witchcraft mania and the rise of physical science.

And it was at the very time that the witchcraft horrors were being perpetrated that the sun of modern science arose and shed its splendor over the world. Galileo and Copernicus, Harvey and Bacon, Newton and Leibnitz, Lavoisier and Galvani, were then investigating the phenomena of the universe, while Berkeley and Descartes were laying the foundations of a skeptical philosophy. Men's thoughts were thus being led away from supernatural horrors to the contemplation of nature and of the human mind; and this witchcraft, and with it the very groundwork of belief in a spiritual world and a future existence for man, became branded as a huge impostor, an unfounded superstition.

"Since that time science and man's command over nature have advanced with giant strides, while philosophy has sounded the depths of the universe and has found no standing ground for the supernatural. Heat and light, electricity and magnetism have been traced to motions of the molecules of matter; even vital forces—the forces on which depend growth and motion in the organic world—have also been shown to depend on transformation of that energy which has been traced back to the molecular motion of all matter. This apparent dependence of life itself upon matter with its forces and motions, has produced in the existing generation of scientific men a frame of mind which finds no place in nature. The very molecular matter which we see, and feel, and weigh, and measure comprises the whole universe, and is the source of all the forces, and all the manifestations of life that exist or can possibly exist.

"It is into the midst of this nineteenth century world of thought—a world which is either grossly materialistic or vaguely pantheistic or idealistic—that modern Spiritualism has fallen like a thunderbolt from a clear sky, proclaiming the existence of disembodied spirits in our midst, and exhibiting to thousands the action of mind without any material brain, and the exertion of force without any material body; and has demonstrated all this by means of a vast amount of constantly recurring facts which have forced themselves on the attention of all classes of the community—on men of science, men of business and men of religion.

"It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding old superstitions and basing its beliefs on the solid foundations of physical science, that this new and unwelcome visitor has intruded itself, has maintained a vigorous existence for more than thirty years, has made its way into every civilized country in the world, has produced an extensive literature, supports scores of periodicals and hundreds of organized associations, counts its converts by millions in all classes of society—among the crowned heads and aristocracy of Europe, in the highest ranks of science, literature and philosophy, as well as among the masses; which, in hosts of individual cases, has done what no religious teaching has been able to do,—convinced the scientific skeptic, the philosophical agnostic, and the hard-headed materialist, of the reality of spirit, of a spiritual world, and of a future life. Yet further, A considerable acquaintance with the history and literature of this movement, in which I have for the last twenty years taken part, has failed to show one single case in which any one who, after careful inquiry, has become convinced of the truth and reality of the spiritualistic phenomena, has afterward discarded them as based on imposture or delusion. And it must be remembered that, as a rule, all educated, and especially all scientific men, come to the investigation of the subject with a very strong prejudice against it as being almost certainly a mixture of credulity and fraud which they will easily be able to detect and expose. This was the frame of mind in which the inquiry into Spiritualism was begun by Prof. Hare, the first American chemist of his day, by Judge Edmonds, one of the most acute and truth-seeking of American lawyers; by the Hon. Robert Dale Owen, a most intellectual and philosophical materialist; by Mr. Crookes, one of the first chemists and physicists of the age, and by scores of others who could be named. These men all devoted not a few hours, days or weeks to a hasty examination, but many years of patient inquiry, and experiment, and the result in every case proved that the more thoroughly the subject is inquired into the more able and intelligent the inquirers, the more certain and broadly do its fundamental facts and main doctrines become established. Its whole course and history, therefore, proclaim it to be neither imposture nor delusion,—neither clever conjuring nor the survival of the belief of savages—but a great, an enduring and an all-important truth.

I will now briefly enumerate the varied classes of phenomena of Spiritualism, and will then consider what is their bearing on the doctrine of a future life. The phenomena may be broadly divided into two groups, the physical and the mental.

First—We have simple physical phenomena, as sounds from the delicate tick to blows like those of a sledge hammer, not by human agency; altering the weight of bodies; moving bodies without human agency, as chairs, tables, musical instruments, etc.; conveying bodies to a distance; raising human bodies in the air, and sometimes conveying them to a distance; releasing mediums from bands and cords.

Second—Direct writing and drawing, on marked papers, on the floor, in locked drawers, between slates, etc., in various languages.

Third—Musical phenomena, instruments played.

Fourth—Chemical phenomena. Preservation from effects of fire, declared by Mr. Crookes to be beyond the power of modern chemistry to produce.

Fifth—Materialization, or the production of temporary spiritual forms.

Sixth—Spirit photographs, of which there are the most decisive among both amateur as well as professional photographers.

Seventh—Casts of spirit hands and feet. The mental phenomena, though often of a higher grade, are often less convincing to skeptical inquirers. They are:

First—Automatic writing, in which the medium writes involuntarily matter of which he knows nothing, and often opposed to his tastes and wishes.

Second—Clairvoyance and clairaudience. Mediums see spirits, or hear their voices, or both.

Third—Trance speaking.

Fourth—Impersonation which occurs during trance. The medium seems taken possession of by another being, and speaks, looks and acts the character in a marvelous manner, as with the daughter of Judge Edmonds, Mrs. Hooker, sister of the late Henry Ward Beecher.

Fifth—Healing. (Here Dr. Wallace gave a remarkable incident occurring under his own observation.)

Here we have a series of twelve distinct classes of phenomena, each class including a great variety of separate and often widely varying phenomena, occurring with innumerable mediums who are of all ages and conditions, educated or ignorant, young girls and boys as well as grown men and women. All have been subjected to the minute and critical examination and test of thousands of clever and skeptical persons for thirty years, and every one of these various groups of phenomena have been as surely demonstrated as are any of the great facts of physical science. We may surely throw aside entirely the idea of imposture as an explanation.

What does all this teach us? In the first place, they have all the characteristics of natural as opposed to artificial phenomena, in their general uniformity, coupled with infinite diversities of detail. In every country of the world they are the same, while the individual differences among them show that there has been no copying or imitation. In the next place, and this is perhaps their most important characteristic, they are, from beginning to end, essentially human. They come to us with human actions and human ideas; when we can touch the forms and examine them closely we find them to be those of men and children, not those of angels, devils or any other order of beings.

The theory that the phenomena were produced by elemental or sub-human spirits was strongly opposed by Dr. Wallace and its absurdity emphatically asserted.

"Spiritualism enables," said Dr. Wallace, "us to relieve the noble philosopher Socrates from the imputation of insanity, the demon which he asserted constantly attended him, warning him of danger, being regarded by the Spiritualist as a guardian spirit. In like manner the spiritual manifestations in the Bible could be regarded as actual verities. Among these Dr. Wallace instanced the handwriting on the wall, the three Hebrew children in the fiery furnace, the miracles of the apostles and their leader Jesus, the casting out of devils, the changing of water into wine, and the feeding of the multitudes with a few loaves and fishes. In his acceptance of most of these marvelous occurrences, on such very unsubstantial testimony, worthless as evidence—mere myths and legends, written long after the time of their supposed occurrence—Dr. Wallace manifests the same credulous receptiveness of apocryphal marvels as is exhibited in his acceptance of the shallow tricks of unscrupulous cheats as bona-fide manifestations of spirit power.

Dr. Wallace, in conclusion, expatiated upon the moral beauty of the spiritualistic teachings and of the incentives to a noble life which they presented, concluding with a recital of some inspiring lines of Edgar A. Poe, through an American medium.

San Francisco, Cal. W. E. C.

The First Independent Slate Writing.

To the Editor of the Religio-Philosophical Journal:

It is not often that I care to correct misstatements that I hear made orally, or that I see in public print; not seeking notoriety in any way, nor desiring controversy with any one, I am not in the habit of contradicting false statements that I hear, or see in the papers. But in the RELIGIO-PHILOSOPHICAL JOURNAL of May 21st, 1887, in a communication over the name of G. D. Home, so many, and such gross errors appear, that truth requires that they be corrected. The first paragraph in which I find errors, commences on page 8. It reads thus:

"It was on the 30th of March, 1861, twenty six years ago, that direct writing was found to be a practical method of communication. On the day above mentioned, Dr. Henry Slade was holding a sitting at the house of Mr. Gardner Knapp in New Albany, Indiana. Besides five or six other gentlemen connected with the New Albany & Salem R. R., there were present Mr. A. B. Culver, superintendent, and Charles Maynard, conductor, of that line."

Whether the time of holding a circle at that place, was March 30th, 1861, deponent saith not, and I do not think that any body knows. A few years ago Mr. J. Simmons wrote to me, asking if I could tell in what year the first slate writing occurred at my house. I did not remember, and so answered him; but I searched among my old papers, hoping to find some memorandum by the help of which I might be able to answer his letter correctly. I found an entry in my little cash book by which I could tell a day on which Mr. Slade was in New Albany, but whether it was the day that the first independent writing was obtained I did not know, and so informed Mr. Simmons. I also told him the *modus operandi* of our experiment and effort to obtain independent writing, and the result. Afterwards, I saw in some paper a statement over the name of J. Simmons, that was not as I had told him, nor as the facts were. What was his motive in misstating the facts, I could not then conjecture. But to return to what I was about to say of those errors in Mr. Home's communication: There were not present at the circle when the first independent writing was done, the five or six other gentlemen besides Mr. Culver and Mr. Maynard; only one other rail road man was visible. But the next paragraph has not one word of truth in it. It reads thus:

"After the usual manifestations, the sitters detected a peculiar scratching noise on the under surface of the table, as though the spirit producing it were writing on the wood with his finger nail. Dr. Slade remarked to Mr. Knapp that the force which produced that scratching could assuredly move a piece of chalk over the slate, and in that way something durable in the way of communication might be obtained. Mr. Knapp finding the idea feasible, handed Dr. Slade a slate with a fragment of chalk on it. The medium then placed the slate under the table, sustaining it with one hand, the other being on the table in full view of the assistants. In a few minutes a slight scratching on the slate announced something had been produced on it; on its withdrawal from underneath the table a large 'W' was traced on it in chalk." All wrong again; no mark whatever was on the

slate that evening. But the false narrative continues:

"Elated at this success, Dr. Slade asked the spirits to try again. At the next attempt, the word William was written. The enthusiasm of the medium and his friends was very great. Here at last they were getting direct writing under new conditions. At the next attempt the invisibles wrote the words 'William Maynard.' This was the name of the brother of Charles Maynard there present, and as proof of his identity this spirit wrote not only his name but full particulars as to his leaving his earthly body, etc. The excitement in that circle at Mr. Knapp's was intense."

Thus ends a narration with more than ten times as many errors in it as truths. Now I will state the case as it actually occurred, and in doing so will "nothing extenuate, nor set down aught in malice."

Mr. Henry Slade resided in Michigan and occasionally visited New Albany, where I became acquainted with him. He had gifts of various phases of mediumship, and used to meet circles at our house in New Albany. When he was expected to be there, I generally invited friends to come to our meetings and witness the manifestations that might occur. On one evening there were, perhaps, ten or twelve of us in the circle. The spirits manifested with great force, but the manifestations were principally of a physical character. I am, was then, and for a long time had been subject to "impressions." I suppose they are caused by spirits, but by what process and how managed—*nescio, non sum informatus*. But on that occasion I conjectured that my friend Slade's medium power might be utilized so as to obtain ideas and intelligence that would be far more interesting and instructive than loud noises and the movement of ponderable bodies. I was then and there prompted to ask Mr. Slade if he ever got any writing without the use of his hand? He did not seem to comprehend my meaning. I explained by saying that I thought if he would take a slate with a pencil on it, and hold it under the edge of the table leaf he would obtain writing. He said he never heard of such a thing, and that he did not believe it could be done. I told him that I was impressed that it would be done if he would try it, and asked him if he would hold the slate and try the experiment. He said he would, but added that it would be of no use. This was the substance of his oral answer, but his countenance told me what he was too polite to express in words, that I was a fool!

Without egotism, I may be permitted to say that I have lived a great many years, and have studied human nature with some success. My avocation once required that I be able to read men's minds by observing the countenance. I made some progress in that way; but to the fact. One of my family went to the library and got a slate, but could find no pencil, whereupon I suggested that a piece of chalk could be used to mark on the slate. The slate with a lump of chalk on it was then handed to the medium, and he proceeded to put it under the table leaf. Then was the time that his countenance showed the most opposition to my plan. But the slate had not been under the table more than one minute (not a few minutes, as your correspondent states it), when we all heard a noise as if the chalk was marking on the slate. Presently there were three taps on the under side of the table and then the chalk was heard to fall on the slate. I suggested that I thought that was a signal for us to look on the slate and see what message might be there. The medium then withdrew the slate from under the table; there was the lump of chalk on the slate, but no mark whatever. I then happened to think that when we heard the chalk moving, it may have been writing on the under side of the table, and said so. My daughter then took a light and went under the table and said, "Here is the name, William Maynard?" She asked, "Who is William Maynard?" Charles Maynard being in the circle, said he once had a brother William who had died some years ago in Massachusetts. Charles went under the table with a lamp. He said the chalk writing resembled his brother's signature.

The foregoing that I make, showing the manner in which the first independent writing was obtained, is "The truth, the whole truth, and nothing but the truth." It cannot be said that it was slate writing, because no writing was done on the slate that night. But ever after that when friend Slade was in New Albany, we always had slate writing, and it was always done in good faith, and without any fraud being practiced by the medium.

GARDNER KNAPP.

For the Religio-Philosophical Journal.
Take a Thought and Mend.

BY WM. C. WATERS.

"But fare you weel, said Nickie-bee!
Oh, wad ye tak a thought and mend?"

This was an excellent suggestion Burns made to "auld Nickie-bee," and one that his "sootie majesty" must have thought of long before Burns mentioned it, since so many grand forward movements for the uplifting of humanity had been made all along the centuries, which the clergy have charged to "auld Scocie." It might seem presumptuous to say that these amiable gentlemen have been mistaken as to the direction in which the Ex-Prime Minister of Heaven has been working—mistaken about his ever having had a fall, or humanity either, unless it has been uphill. Humanity at large, in affairs of government, in art and science, has all along the ages been taking a thought, and trying to mend. From the dugout canoe, the floating ocean palace has been reached. The hole in a bank or cave in a rock, on the side of a hill, has been exchanged for the palatial dwelling. We have advanced from the bit of smoked glass and the sun-dial to great telescopes that sweep the heavens, revealing to us the matchless power of the Infinite Soul; and all this has come of taking a thought from day to day. But how much have the clergy done toward opening up to us this wondrous display of the divine power? Blindly, "innocently," perhaps, oftentimes, they have sought to place an incubus upon the human intellect. They early found out that the uninformed, could be more readily controlled than the more intelligent; therefore they have been, and are still anxious that men, women and children should only be instructed in directions that render them most subservient to their interest and wishes.

The free, independent thinker, when he is found enrolled as a church member, the pastor will regard with fear and suspicion. An elderly gentleman of my acquaintance who recently passed on to spirit-life, was fond of advocating church doctrines, with a view, as I always supposed, to selling dry goods, as he was not a church member. At one time I asked him why he did not join a church, since he claimed to believe in their dogmas. He replied that he could not do so and be a

free man; he further said that he did not know a church member who was not more or less cowed down through the power held over him by church authorities. Spiritualists who have been church members know that it was not always possible to speak out their truthful convictions on religious subjects—to do so was to give offence to either pastor, deacon or layman, and be liable to discipline for heresy. I presume it is a dread of this old-time halberd, or semi-mental slavery, that causes so many Spiritualists to hold aloof from organization. Some of them may have heard of the Irishman who was told by a priest that if he did not pay a larger sum of money, and that directly, he would pray his father back into hell. "O, no!" says Pat, "if you have got him out, he knows too much to go back."

But whether a man stands outside or inside an organization, it is highly important that he should daily "Take a thought and mend." The finite soul, is but a ragged urchin in its early days, and its spiritual garments are ever needing repairs. We should keep on mending with silk until the cheaper and baser cotton is all gone, giving us soul-garments of the pure silken-truth. There is a significant cousinhood between the old-fashioned hell and shed. No lazy worldling or indifferent Spiritualist can afford to go to sleep on the brink of either. In the matter of making ready for the life to come, we had all of us better be up by the time the birds commence singing at early dawn. It is a great contract we have on hand to fix up our own spirits in suitable dress to take our proper place among the good, the just and pure in the higher kingdom. If those who have heard "the rustle of a wing," or angelic whisper from out the invisible air, can do no better in upward climbing and the gentle amenities of life, than those who are looking back through nearly two thousand years to gather a little spiritual sunshine, by which to warm their souls into a glow of religious life and celestial hope, then should we take a thought, and mend our ways.

It does not concern us so very much what our neighbor thinks or believes, as it does what we are personally making of our own opportunities. If those who live spiritually in ancient dried sunshine, can live better lives than those drinking from rivers of light, flowing through green meadows, where flowers of truth abound, it might well give us pause; but it is not so, and even if it was, it would not be a sufficient argument against the truth, as we are daily receiving it through the inspiration of the Immeasurable. It would go to show that we have many among us whose religious attributes had received little or no training before they become Spiritualists, and they may not have advanced as fast as themselves, or their friends could desire. But the spiritual philosophy makes no claims to popping an unregenerate green mortal out pure and white all at once—time is required; steady stepping forward in better than sudden bounds. But I don't know where to look for the evidence that those pursuing a religious life under time-worn programmes are doing any better than those walking by the light of later inspirations. However, it cannot be too thoroughly impressed upon the minds of new converts to Spiritualism that the philosophy coming to us from the angels above, in all its depth, breadth and height, demands purity in living before heaven can be attained, and that whether in the body or out of the body. It offers no encouragement to vice in any possible form. The blight of evil conduct is withering to human hopes of joy, or peace of mind. Heaven in the spirit holds no fellowship with crime. The man who walks uprightly and justly before God and the world, is bound for the higher kingdom of glory, let his belief be whatever it may.

Old Scocie may be dead, or never had an existence, but that mythological character represents the evil tendencies of human nature, and these do go up and down the earth with a pretty long cable, and with many tripping side lines. Hell as presented in older forms may have passed away; but it looms up in the raging flames of a guilty conscience! Who does not know of its existence? There is no mythology about that. An angry Deity is not to be found dwelling in the heavens, but the inexorable law is here, there and everywhere. That law forgives no offense, it condones nothing, except we grow into higher and better states of mind. We may through industry travel away from the unpleasant consequences of offending principles; and as this is the only way to escape, we should daily take a thought and mend—daily aspire to hold sweet communion with the pure and holy in spirit,—remembering that "higher up, there is always room." The great surging mass of humanity may be found occupying the lower planes, but there is a mighty army higher up that waves its banners of invitation to join them. It is our happy privilege to climb step by step from one lofty eminence to another and to continue our ascent forevermore.

George W. Childs never does things by halves. Gen. Sherman and Sheridan expressed a wish while at West Point recently to have their portraits placed beside that of Grant in Grant Hall. Mr. Childs, who presented West Point with the portrait of Grant, told Sherman and Sheridan that he would gladly add their pictures to his gift, and added that they were at liberty to choose their own artists. The portraits of the two generals are to be the same size as that of Gen. Grant.

Mr. J. Papathigopoulus, a Persian scholar now in New Orleans, is said to be one of the most remarkable linguists in the world. He is proficient in French, German, English and other modern languages, in Latin, ancient and modern Greek, and knows nearly all the widely spoken languages of Asia and Europe, besides the Sanscrit, Zend, Persian, Turkish, Arabian and Hindostani.

Gen. Thos. Ewing, now of New York, who was the standard-bearer of the Ohio Democracy against Foster in 1878, is said to have abandoned his party and joined the Henry George organization. Being a very successful and wealthy mining speculator, Gen. Ewing should be an excellent leader for the labor and anti-poverty party.

George Matthias, a New York architect, has submitted a design for a Grant Mausoleum which appears to find favor with the Grant Monument Committee. Its proposed dimensions are 124 feet in length, 120 feet in width and 128 feet in height, the whole to be surmounted by an equestrian figure of the great soldier.

Jeff Davis has declined an invitation to attend the Texas military encampment on the ground of ill health. His friends are fearful that his days are nearly numbered. He is in his 80th year.

John Boyle O'Reilly is chairman of a committee of literary men and capitalists in the East, whose purpose it is to buy a cottage by the sea and present it to Walt Whitman.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE.

One Copy, 1 year, \$2.50.
6 months, \$1.25.
SINGLE COPIES, 5 CENTS. SPECIES NOT FREE.

REMITTANCES should be made by United States Postal Money Order, Express Company Money Order, Registered Letter or Draft on either New York or Chicago.

DO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Advertising Rates, 20 cents per Aque line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Randolph Street, Chicago. All communications relative to advertising should be addressed to them.

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in, quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 25, 1887.

Without Recourse.

"Without recourse" is a phrase well known among lawyers and describes a transaction in business in which it is agreed that one or both parties shall abandon all right of appeal to law in case the transaction is in any wise unsatisfactory. It makes the transaction final, whether good or bad. It is a fine thing when a man can sell an article at a good price "without recourse." If the article turns out unsatisfactory it is none the less good for the seller.

A rule of this kind in favor of the vendors of spiritual goods has always been a great desideratum, and they have resorted to all possible expedients for this end. The first device was to claim a monopoly of divine illumination. So far as they can get this claim admitted they cut off all recourse beyond. They cannot go beyond the gods or the God. Solon, Draco, Moses and Manetho thus shut up the mouth of objection, and become absolute dictators to their followers. Obedience to them becomes religion, a sacred and supreme obligation, never to be questioned.

These legislators, poets and prophets were inspired of God, no doubt, in a large and noble degree. Their error consists in claiming to be exclusive conduits of the divine wisdom and will, and to be infallible in their utterances. Some of them, perhaps all, believed this at times; but in the main they were, perhaps, only certain that it would be good for the people to believe it. There was evidently a vast sincerity and moral earnestness in the old Hebrew prophets. They felt a divine mission, and would naturally think of it in the highest light, and in moral modesty give glory to God by ascribing it to him. In later times the average Jew liked to view in this light the best religious literature of his race; and the priests and expositors with all their might fostered and confirmed this disposition and tendency.

It was Jews of this stamp who established the Christian religion. Thoroughly possessed with a few grand ideas, and nobly earnest in purpose for their propagation, they had the natural weakness to attach a boundless and oppressive importance to every utterance of the Jewish Bible as peculiarly sacred and divine, and infallibly true; and hence for their justification they had to resort to far-fetched and monstrous explications, both of the book and of human nature, and of the plan of salvation, or God's relation to man.

Of course their disciples adopted their views, especially their errors, and enlarged on them, and so the Christian church has always had substantially an infallible Bible, and an apt quotation from it has always been considered the end of controversy. This has especially been the final umpire of the Protestant churches; and the idea found its complete expression in Chillingworth's famous sentence: "The Bible is the religion of Protestants."

On the other hand there has always been a recognition of the infallibility of this position, because of the influence of individual and party idiosyncrasy in the interpretation of Scripture. Some inevitably interpret one way and some another.

To obviate this difficulty resort was had to the great Spirit who inspired the book. He is infallible and will lead to an infallible interpretation. But here arose a conflict of claims to the possession of the spirit and the consequent infallibility of interpretation. The mind of the spirit was thought to find its best expression in the consensus of faith as uttered in an ecumenical council of the church. But this could be had only at an immense cost of time, labor and money. It also involved extended inquiry and discussion, and in every case and question there

was found a very large minority who believed the majority were in the wrong, and that God spoke in that case only through the minority.

The voice of the minority could be drowned and suppressed, but it was a trouble. It had been invited to speak, and its utterance was in some measure on record. It had spread through a portion of the church and was cherished as true, and it could not be induced to commit "hari-kari." It was, therefore, a troublesome and dangerous element in the church, and so the occasions of it must be avoided as far as possible. Hence the bishops of Rome and their successors, the popes, were always averse to the calling of a general council. These councils took precedence of bishop and pope, else there would be no place for them. In the interval of the councils the popes were the highest authority. It was hence their interest and the interest of all their numerous and powerful satellites to foster and propagate the idea that they were always the highest authority and all-sufficient and infallible. It took a long while to get this generally accepted in the church. It was accomplished at last; and our own age enjoys the ever memorable distinction of its achievement.

This achievement was impossible in the pre-scientific ages, because the papal church did not then fear free speech as much as it does now. It had then power usually to suppress that speech by force whenever it became necessary, and now that power has utterly vanished, it is hoped forever. Then, too, the human mind was largely without guiding principles. It was easily the prey of various superstitions. The monstrous assumptions and irrational dogmas of the papal church were likely to be as good and wise as those of opposing sectaries, and so intelligent men by means of such logic as then prevailed could be thoroughly persuaded of the truth of what the church enjoined, and hence we find the ablest men in the world in those times were ranged on the side of the papal church and argued in its support, while their opponents were generally of inferior mental power and development. With the opening and progress of the scientific era this state of things was destined to change. Thought and discussion must become charged and informed with a more luminous quality. They must come under the control of a lay agent whose decisions are comparatively firm, inflexible and even immutable, because it knows itself as a fundamental and all embracing intelligence.

This is the terrific monster which the papal church dreads above all things. To allow it freedom in council were a thousand times worse than a mad bull in a china shop. The thought of this petrified the stoutest hearts, and terrified the freest and bravest into submission to the pope. It was feared that all thought of further councils must be abandoned. Any further continuance of them would be sure to rend the Holy Church into fragments. Give to this monster no regular chance to open its blasphemous mouth in the Church as armed with sacred authority, let one council be called to decree that councils shall be no more, and that the pope is the council, the State and the Church. Henceforth all the members of that communion are "without recourse" after the pope has spoken. This is the end of controversy and of doubt. There can be henceforth no room for discussion in the Church. If any question arises it can only be referred in silence to the Holy Father, his holiness, the infallible.

Oh! what a relief is this to the rising fears of these ecclesiastical mariners, and how great a calm comes over their troubled sea. What a magnificent policy, and how grand the achievement of our time, to render all the growing science and intelligence of the world "without recourse." This is the significance and aim of the decree of papal infallibility. It is the decree of sleepless and relentless fear and hate of advancing light and knowledge and fixed intellectual principles and power. Like everything else characteristic of the Papal Church, it is a practical utterance of its essential enmity to every higher element of human welfare and every means and process conducive to its promotion and attainment.

Growth Of Spiritual Views.

A marked feature of the present day is the growth of spiritual views. It may be said that there is also an increase of materialism and agnosticism. This is true, but the gain is greatest on the spiritual side, and there is fortunately a more frank and honest expression of opinions widely unlike.

So far as space allows it is a pleasant task to give, in the JOURNAL's columns, the best inspirations and the deepest thoughts of representative Spiritualists, but more than this is needed for our readers to know how the world moves. Outside the Spiritualist ranks there is growth, for all are of one family, with kindred faculties and hopes. Two duties, therefore, come to the editor,—the one to give the best words from avowed representatives of Spiritualism; the other elsewhere. As the arching sky bends over all to give the best thoughts from spiritual thinkers, so are we all under the same super-natural influences. The immortal intelligences in the higher life are not so narrow and partial as to reach only Spiritualists. Elsewhere there are waiting and receptive souls, open to larger thought. To these as to Spiritualists, the Spirit-world turns its efforts, and to them, as to us, come its inspirations and its uplifting help in the use of their own faculties.

The discourses of liberal preachers published in the JOURNAL have been commended by

the best readers: A sermon by Rev. T. T. Manger, D. D., New Haven Ct., shows the same growth of spiritual thought. The doctrine of immortality, the instinctive faith in this truth he compares to a block of marble, the finer conception of the resurrection and of the future life to the beautiful statue carved from that block. Christianity he holds, did its great service by "exalting man, investing him with supreme duties and investing him with a personal immortality," and thus supplanting the impersonal pantheistic tendency, which would blast human energy by destroying human or Divine personality and the "enduring identity" of man. The early Christians went to an opposite extreme and claimed the resurrection of man's physical body, "their philosophy not yet fine enough to teach that personal identity does not consist in flesh and blood," yet this extreme was a defence of the great truth of immortality, the crude way of an unripe age. Now, "science shows this bodily resurrection to be impossible, reason revolts against it, and it is outworn and nearly discarded." In its place, the gifted preacher thinks, must come the conception of the spiritual body. The form which our eyes can see decays, but the form which we cannot see with these eyes of ours, lasts in the life beyond. He says:

We may not be able to say what it is, or to get a clear conception of it; but we know there is something that sustains the fleshly existence. Call it an organization, a dynamic essence, a substance, that which stands under the phenomena of life; call it what you will, a spiritual body; any name answers so long as we recognize the thing. It may be well to regard the Scriptural distinction of body, soul and spirit as organic and not rhetorical, and to thinking man as a three fold being, a physical body, a human soul, a living spirit. It is at least a convenient distinction, and so using it we claim that identity resides in the two last as making up human nature, and in no sense in the first. Then we do not come to the unchanging person until we get outside of matter. There, beyond the reach of the chemist and his tests, in the immaterial soul and spirit, in the underlying organization, in the living type, it matters not what we call it, lies the proper identity of man. No addition or withdrawal of matter can increase or lessen this identity.

He is a perfectly man without as with flesh, and for aught we know, his mental and spiritual operations might go on without the physical system, though not without some sort of a body. If separated, the soul would quickly have another body suitable to its place and needs for the soul is the builder of man. Now as identity is the central idea of the resurrection, what is the fact of the resurrection? Taught by so many ages of traditional belief, it is not easy to rid ourselves of the thought that it is in some way connected with the physical body; that something goes into the grave that is to come out. Our thinking on this point will correct itself if we keep in mind that the body is not the man, and that it is the man who is raised up. He goes into the other world simply unclothed of flesh, there to take on an envolving body suited to his new conditions. Here we have a body adapted to gravitation and time and space, conditioned to physical law, a body with cycles of time—day and night, months and years, wrought into it,—a body that feeds on organized matter, that responds to heat and cold, and is simply a pathway of nerve between the mind and the external world, so doubtless it will be hereafter; the spirit will build about itself a body such as its new conditions demand.

We cannot enter upon a full examination of St. Paul's great chapter on the subject, but will only say, read it, with the points already discussed in view, and you will find verse after verse ranging itself naturally under them. "Flesh and blood cannot inherit the Kingdom of God, neither does corruption inherit incorruption." If there is a natural body, there is also a spiritual body,—one succeeding the other; we have borne the image of the earthy, we shall bear the image of the heavenly; but there is no hint that countless ages intervene between them. The whole drift of the triumphant words is toward an immediate exchange of one image for the other. There are words in this chapter hard to understand. St. Paul uses all his great words—faith, justification, resurrection—in different senses. Thus he says: "If ye then be risen with Christ,"—meaning a spiritual resurrection. In some sense the resurrection will be far off, a future. The death of man and his assumption of a spiritual body, is not the whole of the resurrection; mysteries lie beyond the mark of death. St. Paul may have had glimpses that he could not wholly express. He was willing to be absent from the body and present with the Lord, and he had no thought of a resurrection that would postpone a moment the death of his body and his being with Christ.

This may be our faith. Having life in its abundance, there is no break in its current at death. There is no waste of even endless ages. If joined to the Divine life, every change must be to more life. Because we are one with the life, death has no more any dominion over us. With such hopes let us wait our time of departure. With such hopes let us lay our dead in the grave,—not dead, not here, for they are risen.

These words show growth in spiritual views and breadth of thought and deep insight. With due study of clairvoyance and seership this able scholar would learn that man does not go "into the other world simply unclothed of flesh, there to take on an envolving body suited to his new conditions," but that his spiritual body escapes from its prison of clay at that resurrection which we call death, and that this makes it impossible for man's personal identity ever to be destroyed.

His good words are welcomed hospitably. They help to show that the march of man is upward toward the sky and not downward to the dead clod.

The annual meeting of the Lookout Mountain Camp Meeting Association of Spiritualists will be held on the grounds of the Association, at the Natural Bridge Springs, on Lookout Mountain, near Chattanooga, Tenn., July 1st to August 1st, 1887. There will be a number of mediums on the ground for test sances and private sittings. Parties desiring cottages must make early arrangements for the same. No lots will be sold, but ground rent will be given free from one to five years, and then the building to revert to the Association at a stipulated price, the Association in the meantime keeping up all repairs. For particulars address, G. W. Kates, Secretary, Chattanooga, Tenn.

Last week a granger called at the office; he came to attend the National Convention of Nurserymen and to pay his respects to the JOURNAL. In addition to his vocation as a tiller of the soil, he deals in Chicago property, religion, philosophy and mound builders. Whether on the planter or the platform he is equally at home, and his name is A. B. French. He intends to take his family to Cascadaga Camp this season, and spend several weeks there.

The Saloon Problem.

The Weekly Mail and Express devotes its attention in its issue of June 8th to the "Saloon Problem" in New York City, presenting startling facts in relation to the use of beer and its deleterious effects on those who drink it. In many localities the German-Americans hold the balance of power; and some politicians who would be glad to see their party take high ground for the protection of the home from the demoralizing and destroying influences of the saloon, are completely demoralized by the spectre of a threatened general German defection. To their eyes one German vote looks larger than those of ten natives, and the danger of losing it so unnerves them that they will not even consider plans which are not acceptable to the dreaded dictators.

It is generally supposed that beer drinkers consume very little alcohol, but many of them take as much or more than whisky-drinkers do. Saloon-keepers estimate that there are sixty-five drinks in a gallon of whisky. Several specimens of whisky purchased in prominent New York saloons and analyzed by Prof. Draper contained an average of about forty per cent. of alcohol, at which rate there is a pint of alcohol in twenty drinks. According to G. Thoman, the brewers' writer, there are twenty-six glasses in a gallon of beer. At that rate fifty-nine glasses of average American beer contains one pint of alcohol, and is equivalent to twenty drinks of whisky—three ordinary glasses of beer containing a trifle more alcohol than one drink of whisky. While the tendency is to make beer stronger it is the reverse with whisky, which is diluted more and more, drugs being used to cover up the fraud, so that the present strength of the whisky drunk is probably less than generally estimated.

"The Effect of Beer on Those who Make and Use It," by G. Thoman published by the United States Brewers' Association, gives the statement of physicians who attended the employees in several large breweries, the object being to show that beer is beneficial instead of hurtful. It says of these workmen: "The average daily consumption of malt liquors is 25.73 glasses, about ten pints per capita," which makes 456 gallons a year. Ten pints of beer contain two-fifths of a pint of alcohol, equivalent to one pint of straight whisky taken by these men every day. The figures are startling, but Mr. Thoman and the brewers appear to look on them as "a matter of no consequence," and to suppose that they show that "the way to promote temperance is to encourage the drinking of beer." In addition to the alcohol these ten-pint drinkers swallow daily, they also take one-third of a pint of malt and hop extract. In small amounts these ingredients are not supposed to be injurious, but many physicians say that in such quantities they are very hurtful. Intoxication is only one of the many, injurious effects of alcohol which has destroyed many millions of men who were never drunk in their lives. If the other ingredients of beer partially or temporarily neutralize the intoxicating effect of alcohol, and thus enable the drinker "to carry more without showing it," an explanation may be found of the fearful mortality among heavy beer-drinkers.

For a long time the assumption that beer is almost, if not quite harmless, and often really beneficial, was generally accepted as true, but, lately, proof has been called for with astonishing results. A couple of years ago the Toledo (Ohio) Blade had eleven prominent physicians in that city interviewed, and the testimony of all was in substantial accord with that of Dr. S. H. Bergen, who said "to compass my idea in a few words. I think it kills quicker than any other liquor." Toledo is essentially a beer-drinking city. The German population is very large, there are five of the largest and most extensive breweries in the country here and there is probably more beer drunk in proportion to the population than in any city in the United States. The practice of these physicians is therefore largely among the beer-drinkers, and they have had abundant opportunities to know exactly its bearing upon health and disease. Every one of them bears testimony to the fact that no man can drink beer safely, that it is an injury to any one who uses it, in any quantity, and that its effect upon the general health of the country has been even worse than that of whisky.

Life insurance companies have no sentiment; they are as cold-blooded as banks. Their business upon strictly business principles. Their business is one based purely upon experience from which certain inexorable rules have been established. A life insurance company will not insure the life of a confirmed beer-drinker. Why? Because it is a certain fact, as certain as a thing can be, that the beer-drinker cannot drink long enough to make insurance profitable to them. These institutions dread beer more than they do whisky, for its effect upon the system is even worse. A non-beer drinker at 40 is considered a good risk—a beer-drinker at that age can get no insurance at all. As we said there is no sentiment in life-insurance companies. They act entirely upon facts which are the result of experience. Their figures never lie.

In addition to sowing the seeds of disease and death in the physical system, beer in large quantities is said to sicken the brain and paralyze or vitiate the moral nature of its votaries. Careful observers assert that it is more brutalizing in its effects than either spirituous or vinous liquors, in partial proof of which they point to the disproportionately large number of German names among the

perpetrators of especially atrocious crimes published in the daily papers.

GENERAL ITEMS.

Pay for your paper, that your days may be long in the land and your conscience clear. Reports from several correspondents indicate that J. J. Morse has fully met the expectations of the San Francisco people.

Mrs. Hester M. Poole leaves New York City this week for her summer season in the country, going first to Brooksville, Vermont. Wanted: A copy of Richardson's "Beyond the Mississippi." Address, stating condition of the book and price, Geo. W. Selfert, Pinkhamton, Larimer county, Colorado.

A subscriber renews his subscription to the RELIGIO-PHILOSOPHICAL JOURNAL, and orders books; he writes from Iola, Kansas, but fails to give his name.

The second anniversary services will be celebrated at the Perine Mountain Home, near Summit, N. J., on Sunday afternoon, June 26, at 3:30 o'clock.

J. M. Allen is lecturing at Evansville, Ind. Parties desiring his services in Indiana, Illinois, Ohio, or elsewhere, can address him at that place.

Miss Ella Butler of Baltimore, Md., writes approvingly of the mediumship of Miss Gaulle. She has given her some excellent tests of spirit power.

The JOURNAL's interesting collection of photographs has lately been increased by fine pictures of Mrs. Mary H. Plunkett, Rev. Wm. Bradley of Boston, and Morell Theobald of London.

The JOURNAL is in receipt of the report of the volunteer committee which has been holding sances with Mrs. E. A. Wells, of New York. The account will be published next week.

Dr. D. P. Kayner expects to spend the summer in this section, and will attend to patients who desire his services. Send description of case when writing. Permanent address, St. Charles, Ill.

Walter Howell, under date of June 7th, writes as follows from Manchester, England: "I leave Liverpool by the steamer Britannic. She sails on Wednesday, June 29th, and will land, I hope, on the 8th of July in New York. I speak at Onset Bay, Sunday, July 10th."

A few weeks ago Prof. W. T. Harris, widely known in connection with the Concord Summer School of Philosophy, gave a parlor lecture in Chicago, critical of Henry George's land-theory. An article based on this lecture has been secured by The Forum and will appear in the July issue of that valuable periodical.

The Young People's Progressive Society will give its first reception and sociable on Friday evening, June 21st, at its Hall, 159 22nd St. An interesting programme has been arranged for the occasion, some of the best south side talent having been procured. All are most cordially invited to attend as a pleasant evening is expected.

Mrs. Mary V. Priest will open a summer school for instruction in mental healing at Cleveland this week under the patronage of Mrs. George W. Cady, who assures her pupils enough for two classes. Dr. and Mrs. Priest have in the short year of their practice in this city established excellent reputations in their profession and secured a host of cultured and discriminating friends.

Mrs. Ursula N. Gestefeld, desires to have the following corrections made in her article which appeared in last week's JOURNAL, her peculiar penmanship misleading the printer. The sixth paragraph should read: "What, then, is the evidence adduced to prove that Mrs. Eddy stole Christian Science from Dr. Quimby? Extracts from manuscripts left by him, and letters from Mrs. Eddy, all in the possession of his heirs." In the fifteenth paragraph, "lies" should be "lives." In the eighteenth paragraph, "nearer by the near" should be "wearer by the wearer."

Although the thermometer hung around 90° on Saturday last, it was a cold day for the boogie gang in this city. Two of the members, McGarigle and McDonald, were found guilty and sentenced to three years in the penitentiary. There they can renew, under restrictions, the acquaintance with their old chum Mackin, the ballot-box stuffer. The gamblers also are in the depths of despair, having been obliged to close their dens. Verily Chicago will soon be a model city; especially so when it is lighted with electricity, of which there is a prospect.

From a secular exchange the JOURNAL condenses the following: The preliminary meeting of the Cascadaga Lake free association took place Saturday, June 11th and 12th, under the most favorable auspices. The attendance was larger than any preceding year, the weather delightful and the grounds, which have been greatly improved and beautified since last year, assume more the appearance of a garden than the wilderness it was seven years ago. The hotel has been doubled in capacity and the auditorium has been greatly enlarged, cushioned seats added and many improvements are noticeable over last season. The meetings were presided over by Mr. H. D. Barrett, a student of the Meadville Theological University, who, in his opening remarks, evidently showed that he had found time outside of his Meadville studies, to inform himself of the facts and philosophy of Spiritualism. In recognition of his ability, the association has invited him to preside through the entire five-weeks meetings commencing July 31st. Mrs. R. S. Little of Boston, Mass., was the only speaker, and the discourses given through her were fully up to her standard of excellence, she ranking second

The Rev. S. F. Smith, author of "My Country, 'Tis of Thee," has written a hymn to be sung at the coming centennial celebration at Mount Holyoke Seminary.

For seven weeks of travel and lecturing, in which I saw much, learned something and had varied enjoyment. Thursday morning I went to Orion, landed at the depot by the pleasant lake, went to the island in the little steamer, found my way through the trees up to the hall and there found some fifty persons in an animated and valuable conference and a discussion of the methods and merits of mediumship.

For a while in a severe thunder storm, was dashed violently to the ground by the wind amidst the fragments of a shattered cornice, and survived the shock totally unscathed. While passing, the blood vessels of the brain broke, and death ensued in electric stroke added to the mortal power of the tempest. A dutiful son, a man of pure and blameless life, he was much loved and respected. On Tuesday morning the high east wind and rain, and the friends of the family, and his wife by a choir from First church, an uplifting and comforting service by G. H. Matthews filled an hour.

Passed to spirit life, June 28th, from his home in Newtown, Ct. Mrs. Elizabeth S. Fairbanks, in the 67th year of her age. She was a staunch believer in Christianity and a devoted mother. Buried in the cemetery June 29th, 1892.

turn postage, if the purchaser is not entirely satisfied with responsible and mean just what I say.

DANIEL AMENHUGH, Publisher
43 Broadview St., Chicago, IL.

That Depends.

"She is older far," you say,
"Than the man she weds to-day."
"He will live of fading cheek,
Whitening hair, and body weak;
"Long for youth and girlish grace—
Love another in her place."

That depends! If soul to soul
Wedded be, as parts of whole;
If her mind has depths for him,
Filled with knowledge to the brim;

If her heart has held him fast
In the leashes of the past,

Making perfect peace and rest;
Satisfied with love's behest;

Two in one, like polar star,
Nothing can part their future mar.

Love holds not by voice or eye,
Silen hair, or lips that vie

With the roses. Love, complete,
Must be God-like, strong, and sweet.

Love knows neither age nor time,
Pure, all-healing, and sublime.

Sarah K. Bolton in Woman's Journal.

The Killing of Lieutenant Clarke.

His Father Has a Vision of Murder—The Wounds Almost Impossible for a Suicide.

To the Editor of the Religio-Philosophical Journal:

Henry W. Clarke, of New York, says a New York paper, will request the Secretary of the Navy to investigate the shooting of Lieutenant Arthur H. Clarke, with the view to ascertaining if his death was by suicide as reported, or by murder, as Mr. Clarke believes. Mr. Clarke is thoroughly convinced that his son was murdered and relates two dreams as ground for his belief. A few days before his son's death he had a premonition that two deaths were about to occur in his family. A few days later his wife's mother died, and while they were attending her funeral, his son's death occurred at Panama. Mr. Clarke was disinclined to believe that his son had committed suicide and determined that he had taken an overdose of some opiate to produce sleep, because of nervousness incident to fright caused by a recent fall. Such was his conjecture until that night he had another vision in which he saw a man follow his son till the latter entered a room on the ship, when he saw him fire two shots and saw his son fall dead to the floor. Soon afterward Mr. Clarke received a letter from Paymaster Peterson giving particulars of his son's death which coincided with Mr. Clarke's vision in that the death was by shooting and occurred in a room on shipboard and differing only in the vital point of the person who fired the shot. Mr. Clarke believes fully in his dream, and believes as it is by past experience and considers the fact that his son went below so soon after going on deck to smoke, and went not to his own room but that of another officer named Wood, as detailed in one letter received from the ship, a suspicious circumstance. His theory is that the person who committed the deed, whose features he saw in his dream, but did not know, told Clarke when he was on deck that Wood wanted to see him in his room and that he saw him follow him, shot him as he entered the room and escaped to another part of the ship before the alarm had spread. Mr. Clarke's belief in murder rather than suicide is strengthened by the fact that two shots were fired, one at the head and one at the heart, which medical experts in the recent Burton murder case in this city declared could scarcely be done by the person receiving the wounds.

In view of these circumstances, Mr. Clarke, will ask Secretary Whitney to order an investigation of the matter. The Burton trial, which everybody at first pronounced suicide, resulted in sending two daughters of the dead man and the husband of one to State's prison for life.

Henry Ward Beecher—Jacob's Ladder.

If death is the cheerful thing that Mr. Beecher used to declare it to be, and whose utterance in that regard were emphasized by his friends with flowers and lights, and the studied absence of mourning at his funeral, we may be permitted to hope that he will come back in some way and tell us all about it. If any personality is strong enough to break through the ornaments of the grave and make itself manifest to lingerers on earth, his would seem to be. Why may we not regard the practical annihilation of space as to motion and sound through electricity as the prophecy of that supreme achievement, already earnestly declared by millions, which shall bring us "in rapport with the unseen land of souls"? If the communication stoutly claimed by the people of intelligence as already accomplished, fact, is experimentally verifiable and hampered by conditions equally exasperating and trying to human faith, so was that by the first transatlantic cable while "De Saunty or De Santy" was struggling with the unforeseen difficulties of that prodigious experiment, which finally "put a girder round the earth." Was not Jacob's ladder something more than a dream? "Whether I was sleeping or waking," writes the brilliant "Saturday Night Talker" of the *Journal*, "whether I was in the body or out, whether there was a temporary flight of the spirit I know not; but I do know that one night, sitting in my chair and looking at the coruscations of the aurora, I saw a ladder raised from earth to sky, and shared sweet ministries and communion with a sainted mother, who went out into the great light many years ago, as I never shall forget that vision. It gave me faith in the empyrean I never had enjoyed before, and the next day I turned me to Jacob's vision at Bethel and said: These rapt experiences are not confined to age or condition, but are the fruit of sorrow and hope looking toward the real magnetic south, where the sun shines with an extra-solar light. Many experiences one may have in sorrow and joy, but that night vision the stark was my Bethel. We can no longer ignore our alliance with these celestial things."—*Boston Herald*.

The Thinking Classes.

It is easy enough to see, says *The Christian Register*, that the last forty years in the life of what may be called the "thinking classes" are marked off into about four broad periods, in which certain tendencies manifested themselves in the order, without much regard to the volition or conscious choice of the thinkers. Transcendentalism, essence of faith, scientific affirmation, and aesthetic revivalism are terms which may be used to describe the four quadrants of the circle which land us very near the place in which transcendentalism began in the days of Channing and the early Unitarians. Each of these four phases of intellectual and religious life of this generation came as a quality. Transcendentalism seemed to reveal at last the chameleon stars in the heavens, and therefore to be itself a changeless reflection of the eternal in human life. And yet there are no transcendentalists among the men of power to-day. Then came that essence of faith which afterward flamed up into the brilliant intellectualism of agnosticism. But no sooner was it well fixed among the intellectual forces of the century than by science itself it was routed, and now in turn there is a waning interest in science. It prophesied great things. It taught the popular imagination, with its magical power to transform the physical world, and seemed at last to make every man his own Prospero. But whoever notes the signs of the times may easily see that the popular imagination is already weary, and that the expectation that science will work any immediate and beneficial change in human life, especially in its relation to spiritual things, is fast dying out.

If anything clogs the waste-pipe in the house, we become alarmed for our sewage is apt to generate disease. The children, then, are removed to their grand-parents, or kept out of doors so much as possible, until the defect is remedied. But the waste-pipe of the human system are often allowed to clog, and the sufferer, who cannot get away from the poison, becomes unfit for work or pleasure. In such cases, Dr. Pierce's "Pleasant Purgative Pellets" will gently remove the cause, and the effect will vanish of itself. By druggists.

Empero-Dom Pedro, of Brazil, is now officially announced, is convalescent from his late illness.

Furniture in endless variety, elegant styles, durable and at lowest prices at Holton's 224 to 226 West Ave.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Bern, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and after taking one, I felt much better. I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

A SOLID 9 PER CENT

For annum, first mortgage
Loans approved by
BEST INVESTMENT
RESPONSE SOLICITED.

ALLEN C. MASON, Tacoma, Wash. Ter.



For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, house-keepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills its singleness of purpose, being a specific for all those chronic weaknesses and diseases peculiar to women. It is a powerful, general as well as specific, tonic and nerve, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloating, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Prescription is sold by druggists for all those chronic weaknesses and diseases peculiar to women. Price \$1.00, or six bottles for \$5.00. A large treatise on Diseases of Women, profusely illustrated with colored plates and numerous wood-cuts, sent for 10 cents in stamps. Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, 661 Main Street, Buffalo, N. Y.

VICK HEADACHE, Bilious Headache and Constipation, promptly cured by Dr. Pierce's Favorite Prescription, a vial, by druggists.

Mental Gymnastics;

OR,

MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train himself to memorize anything he may choose.

THE CLERGY, Their Sermons;

THE STUDENT, His Lessons;

THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—*Chicago Inter-Ocean*.

We cordially commend it to all persons of falling memory as the best book obtainable on that subject.—*Interior*.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's wonderful resources, and been moved by them to wonder.—*Advance*.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—*Chicago Times*.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address

DANIEL AMBROSE, Publisher,

45 Randolph St., Chicago, Ill.

IS DARWIN RIGHT?

OR, THE ORIGIN OF MAN.

BY WILLIAM DENTON.

Author of "Our Planet," "Soul of Things," etc.

This is a cloth bound volume of two hundred pages, 12 mo. handsomely illustrated. It shows that man is not of inferior kind, but of natural origin; yet that Darwin's theory is radically defective because it leaves out the spiritual element, which has been the most potent concern in his productions. It is a scientific, plain, elegant and convincing, and probably shows more light upon man's origin than all the volumes the press has given to the public for years.

Price, \$1.00; postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

PRE-NATAL CULTURE.

Being Suggestions to Parents Relative to Systematic Methods of Nourishing the Tendencies of Offspring before Birth.

By A. E. NEWTON.

"The best work ever written on the subject. Everybody should read it, and be guided by its suggestions."—*Rev. Dr. Wainwright, Editor of THE ALBANY*.

"It is well and carefully and conscientiously written, and will be of service to a great many people."—*Dr. H. H. HARRISON, Editor of THE ALBANY*.

Price, paper, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



ESTEE & CAMP,
188 and 190 State Street, Chicago, Ill.
616 and 618 Olive Street, St. Louis, Mo.

THE AMERICAN MAGAZINE.

BEAUTIFULLY ILLUSTRATED.
This Magazine portrays American thought and life from ocean to ocean, is filled with pure high-class literature, and can be safely welcomed in any family circle.

PRICE 25c. OR \$3 A YEAR BY MAIL.

Sample Copy of current number mailed upon receipt of 25 cts.; back numbers, 15 cts.

Premium List with either.

Address:

R. T. BUSH & SON, Publishers,

130 & 132 Pearl St., N. Y.

GET PLUCKED DROPSY

TREATED FREE.

Has treated Dropsy and its complications with the most wonderful success; no vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed.

Some may cry jumping without knowing anything about it, but we have long stood for the right to realize the merit of our treatment for yourself. We are confident "plucked" is a long standing remedy that has been tested a number of times and the patient declared unable to live a week. Give a full history of case, name, sex, age, how long afflicted, and send for pamphlet containing testimonials. Ten days' treatment furnished by mail. Ten order trial, send 10 cts. in stamps to pay postage. Reply by return mail.

H. H. GREEN & SONS, M. D's.

304 Marietta Street, Atlanta, Ga.

17 Mention this paper.

THE CROSS AND THE STEEPLE.

By HUBERT TUTTLE.

In this pamphlet the author takes up the origin and status of the Cross in an intensely interesting manner.

Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE APOCRYPHAL NEW TESTAMENT;

Being the Gospels, Epistles, and other pieces, now ascribed to the first four centuries, to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its compilers. Translated and now first collected into one volume, with prefaces and tables, and various notes and references.

Price, \$1.25. Postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ENGLISH AGENCIES

OF THE

Religio-Philosophical Journal.

Office of Light 16 Craven St., Charing Cross, London, W. C. Eng. Subscriptions received. Specimen copies sent at three pence. All American Spiritual books supplied.

H. A. KERRY, Progressive Literature Agency, established 1870, 100 George Street, Newcastle-on-Tyne, England, will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL during the absence of J. J. Morse, at twelve shillings and sixpence per year, post free single copies, two pence half penny each, or post free three pence, each.

Price, \$1.25. Postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

SPIRITUAL HARMONIES.

Containing nearly 100 Popular Hymns and Songs with the BELIEF OF SPIRITUALISTS.

AND RECITATIONS appropriate for Funeral Occasions.

By DR. J. M. PEEBLES.

This book may be considered suitable as a volume, containing as it does a definition of spiritualism—the leading doctrine of spiritualism—readings and responses—about one hundred popular hymns and songs adapted to Camp Meetings, Grove Meetings, Spiritual Seances, Social Gleanings and Congregational Singing, together with Funeral Readings, original and selected, appropriate for Infants, Children, and the aged.

Price, boards, 25 cents; paper, 20 cents. 12 copies, paper, \$2.00; 12 copies, boards, \$2.50.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

STRANGE VISITORS.

A SERIES OF ORIGINAL PAPERS.

EMBRACING

Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Nature, Humor, Narrative, and Prophecy. By the spirits of Irving, Whitman, Browne, Richter, Thackeray, Byron, Hamlet, Voltaire, Hawthorne, Browning, and others.

Now Dwelling in the Spirit-World.

These wonderful articles were dictated by such a class of spirits, while in a trance state, and are of the most intensely interesting nature.

The sale of this extraordinary work is our first and steady.

Price, \$1.50; postage 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

JUDGE WAITE'S HISTORY

OF

THE CHRISTIAN RELIGION

TO A. D. 200.

Many consider this one of the most important books of the present century. The author claims that it is a complete record of the Christian records of the first two centuries, bringing to view many things which have hitherto been scarcely covered up for theological purposes. Accounts are given of all the apostles, more than forty in number, many of which are destroyed. The Gospel of Mark has been reproduced, with much labor, and many difficult questions are illustrated and explained. Paul is shown to have been a Spiritualist, and the appearance of Christ to him and others to have been spiritual manifestations. A number of the leading newspapers of the country concur in declaring that it is the most thorough and complete record of the records and doctrines of the Christians of the first two centuries, and calculated to give the Christian more trouble than any work ever published.

Price \$2.25, bound in cloth. Postage 25 cents. Full sheep binding, library style \$2.50. Postage 15 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

THE Religio-Philosophical Journal

is on sale at five cents per copy by the following newsmen and by many others throughout the country.

BOSTON:

Banner of Light Office, 9 Bowdoin St.

BROOKLYN, N. Y.:

Samuel D. Greene, 182 Jefferson Avenue.

A. E. Lawrence, 321 Fifth St.

CHICAGO:

Western News Company, Randolph St.

Brereton Bros., State St.

Chas. McDonald & Co., 55 Washington St.

CINCINNATI, OHIO:

N. H. Farnham, Jr., 40 East 3rd St.

The Cincinnati News Company, 181 State St.

DENVER, COLO.:

S. H. Wright, 385 Larimer St.

Montgomery, 450 Larimer St.

FREDONIA, KAN.:

B. A. Burns & Co.

GRAND RAPIDS, MICH.:

O. A. Hall & Co.

HAYVERHILL, MASS.:

W. H. Terry, 51 Washington Square.

LEADVILLE, COLO.:

H. A. Newland & Co., 4th and Harrison Ave.

LOS ANGELES, CAL.:

John A. Metter.

MILWAUKEE, WIS.:

Mrs. L. M. Spencer, 470 East Water St.

NEW YORK CITY:

Times Herald, 111 of the 1st Society of Spiritualists.

Brereton Bros., 5 Union Square.

The American News Company, 39 Chambers St.

PROVIDENCE, R. I.:

W. H. Farnham, 894 Broad Street.

PHILADELPHIA:

The Central News Co., cor. 5th and 17th Street.

Dr. J. H. Rhodes, 722 Spring Garden St.

ST. LOUIS, MO.:

Phillips & Son, 322 Olive St.

E. T. Jett, 302 Olive St.

Long Stationery & News Co., 709 Olive Street.

SAN FRANCISCO, CAL.:

John H. C. Carter, 202 Hyde St.

J. H. Cooper, 746 Market St.

Goldsmith, 1009 Market St. and 3 Eddy St.

Scott, 22 Third St. and at Stand cor. Market and Kearney St.

And at the Spiritual Meetings.

WASHINGTON, D. C.:

M. L. Wilson & Co., 207 4th St.

FOREIGN AGENCIES.

LONDON, ENGLAND:

Office of "Light," 16 Craven St., Charing Cross, W. C.

MANCHESTER, ENG.:

E. W. Wallis, Moss Terrace, 61 George St., Chesham Hill.

MELBOURNE, AUSTRALIA:

W. H. Terry, 84 Russell St.

NEWCASTLE-ON-TYNE, ENGLAND:

H. A. Kerry, 1 Newgate St.

WELLINGTON, NEW ZEALAND:

S. W. Mackay, 20 Lambton Quay.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

Banner of Light, Boston, weekly..... 08

Buchanan's Journal of Man, Boston, monthly..... 10

Eclectic, Boston, monthly..... 15

Medium and Daybreak, London, Eng., weekly..... 08

Olive Branch, Union, N. Y., monthly..... 10

The Theosophist, Adyar, (Madras), India, month-ly..... 50

The Seybert Investigation.

(Continued from First Page)

tion of that. The Report says: "We deemed ourselves fortunate at the outset in having as a counselor the late Mr. Thos. R. Hazard. I pause in doubt whether this is written in earnestness or mockery, the more so when I afterwards read:

"Indeed, Mr. Hazard once told us that the true spirit in which to approach the study of Spiritualism is 'an entire willingness to be deceived.'"

Of all men in the ranks of Spiritualism Mr. Hazard was the most untrustworthy as a "counselor." A good, well intentioned man, but in his dotage, and exceedingly credulous. His name had become synonymous with "defender of fraud," and in every case where deception has been exposed he has rushed in to defend the "persecuted" medium. The only phase of Spiritualism that attracted him was one on which all thinking Spiritualists look with great circumspection, that of the baldest materializations. In short, nothing was large enough for his wide-mouthed credulity, and his only complaint was that the camels were not large enough. Mr. Furness is entirely too clear-sighted not to understand Mr. Hazard, and hence his congratulation of having such a counselor, reads between the lines, "if disrespectful and contemptible is desirable to be brought on the cause of Spiritualism."

Mr. Hazard recommended the Commission to first investigate Independent Slate Writing, and the medium, Mrs. S. E. Patterson. Two slates were secured together, and no results obtained. The subject was pursued with Slade, and his trick discovered. Here is the Commission's explanation of the trick.

"In its simplest form a slate-on which, before the sitters' visit, a message has been written, is lying face downward on the table when the seance begins. There are other slates on an adjoining table within easy reach of the medium. In order that the medium may be brought into spiritual relationship with the sitters, contact with the medium is necessary; and the sitters are, therefore, required to place their hands, palms downward, on the middle of the table; on these hands the medium places his own, and the seance begins. Before long the presence of spiritual power becomes manifest by raps on the table, or by vibratory movements of the table, more or less violent, and by spasmodic jerking or twitching of the medium's arms or body. When sufficient spiritual power has been generated, the medium takes up the slate, and, still controlling with his hand the hands of the sitters, places on it a minute fragment of slate pencil. No offer is made to show both sides (the prepared message is on the hidden side); the side in full view is perfectly clean, and it is on that side that the spirits are to write with the slate pencil; there is no need of showing the other side.

"With his right hand the medium holds the slate under the edge of the table, barely concealing it there, and drawing it forth every few seconds to see if any writing has appeared. After waiting in vain for five or ten minutes, the medium's patience becomes exhausted, and he reaches for another slate from the table close behind him, and ostentatiously washing both sides of it, lays it on the table in front of him (still controlling with his left hand the hands of his sitters), and removes the pencil from the first slate to the second, and on top of the second so places the first slate that the prepared message is underneath, on the inside and next to the other slate. The trick is done. All that now remains for the medium to do is to hold the two slates under the table for a while, or rest them on the shoulder close to the ear of the sitters on the medium's right, and, by scratching with the finger nail on the frame of the slate, to imitate the writing of the spirit with the enclosed pencil.

"When a question is written on the slate by the sitters, equal dexterity to that used in substituting the prepared slate, or even greater is demanded of the medium. In reading the question and in writing the answer."

By means of a mirror, Mr. Furness says he detected Slade repeatedly in writing on the slate while it was under the table.

It was all Slade did for \$300.00 the sitters paid for their experience. There are thousands of critical investigators whose testimony is equally as good as that of this Commission who have witnessed writing in Slade's presence where no slates but their own were in the room and no possibility of substitution, deception or delusion.

The Commission secured an "eminent professional juggler," and his feat of Slate Writing surpassed that of the medium's. This juggler placed a fragment of a pencil on a clean slate, pressed it close against the underside of the table, his thumb pressing the top of the table in full view. "Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes the slate was produced, covered on both sides with writing. Messages were there, and still are there, for we preserved the slate, written in French, Spanish, Dutch, Chinese, Japanese, Gulerati, and ending with 'Ich bin ein Geist, und liebe mein Lagerbier.' We were utterly baffled. For one of our number, the juggler subsequently repeated the trick and revealed its every detail."

The conclusion is: "It would be a mere matter of opinion that all Independent Slate Writing is fraudulent; what is now a matter of opinion, is conviction, which we have unanimously reached as a Commission, of its non-spiritual character in every instance that has come before us."

The Commission say that the magician performed his feat on premises under his own control, with opportunity for deception not given to Slade; and I do not know that he did, but it is fair to presume that this was the case.

It was Hazard who recommended Caffray to the Commission as "the greatest medium in the country." At the time he stood an exposed fraud, and would have been the last to have been recommended by a careful observer. Mr. Horace Howard Furness pursued what he calls investigation with this "medium" alone. His method was peculiar. He did not seek to establish the truthfulness of this Caffray, but assumed that as Caffray, told him that he, Furness, had "almost unrivaled mediumistic powers," the best way would be to "purchase two slates from Caffray" for "several dollars," and some "magnetized paper," "six inches square" with which to wrap the top of his head. And now in his own words is a narrative of the most persistent "research" anywhere recorded in the Report. The mocking style reveals the inward mockery of feeling which pervades the entire Report:

"With those precious slates I sat every night, at the same hour, in darkness. I allowed nothing to interfere with this duty; no call of family, or friends, or society, was heeded. At the end of three weeks I searched every molecule of the slates for the indication of a single line, but the surface was unaltered, and a black monotony returned stare

for stare. Still hopeful and trustful I continued day by day and week by week. The six weeks expired, not a sign nor a zig. Caffray was kept busy magnetizing paper. I renewed my stock, and determined to push on to two months. I moved to the country and carried my slates thither, wrapped in double folds of black muslin. The days and weeks rolled on. Two months passed. The slates were as when they came into my possession. I would go to three months. Does not a hen set for three weeks? When a hen gives a week, shall not I give a month? Is not a medium worth more than a chicken? "Cough!" cried Caffray, with each batch of paper. I went to the sea shore and my slates went with me. Not a single evening did I break my rule, and so it went on. The three months became four, became five, became six and there an end, with absolutely virgin slates. I had used enough blotting paper, it seemed to me, to absorb a spot on the sun. I dare not calculate the number of hours I had spent in darkness."

"Punch gives a receipt for making 'Gooseberry Fool.' 'Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect.'"

To this may be added a word of advice to the Commission, applicable alike to its members and to huns in general: before you set, be sure that you are setting on eggs. A hen will not only set three weeks, but has been known to set six months with nothing under her but a porcelain egg, or even nothing at all. Probably Mr. Seybert did not contemplate this method of investigation when he made the appropriation, or of expending it in slates and paper "magnetized" by Caffray!

Mr. Furness, however, appears to be about all there is of the Commission. The others are like the tail of a kite, only they are not even a balancing power. The investigation of answering "sealed letters" was assumed by him, and taking the public mediums for this method, he comes to the conclusion that all whom he consulted are frauds. The fact that a letter is answered without the seal being broken is not the least evidence of spirit intelligence. Any good clairvoyant can do this.

The internal evidence of the answers indicates their origin. J. V. Mansfield have broken the envelope of every letter addressed to him and read the contents, yet the fact remains that in a great many cases he has returned remarkable answers, such as seemingly only the departed could write. Hundreds of individuals with powers of observation as keen and searching as those of Mr. Furness have been unable to find a flaw in the envelopes returned by him. At most Mr. Furness only proves the fraud in his own instance. He asserts that the seals were cut out, and then replaced with muckilage. We accept his word, although no one else supports it, and he does not bring the letters in to court. A photograph of these cut seals would have been desirable for illustration and evidence.

The communications by the medium at Columbus, O., are a better evidence of fraud than any broken seal, and yet their verbiage is quite on a level with the questions asked. Mr. Furness used misrepresentation in order to detect fraud, justifying himself, probably, by the old saw of "thief catch thief," but really he ought not to complain of being met by fraud, when he lead in the game.

The Commission made no investigation of "materialization," except through the individual efforts of Mr. Furness; nor did he attend any seance as a member. He went as a private individual and with open eyes observed. He attended "between twenty and thirty materializing seances." As the result he says:

"In general, then, let me say at once and emphatically that I have never seen anything which in the remotest degree has led me to suppose that a spirit can be, as it is termed, materialized."

Mr. Furness had a most unfortunate experience with the materializing forces. He met strange spirits who smiled and "stomped" with their "heads on his shoulder," and he complains that they were acting too gross and earthy. Had they remained in the cabinet, vague, shadowy, unreal, he would have been mystified; but they came out of the cabinet and played fair Rosamond to his disgust!

Two seances were held with Margaret Fox-Kane, and rappings were heard, and communications received by this means. Mrs. Kane willingly and anxiously obeyed any suggestion of the Commission. Henry Seybert announced himself by raps and communications. Then an ordinary mind would think that the investigators would have sought to identify him, and gain his advice. Not so. They asked a few puerile questions, and requested him to rap here, there, anywhere, and at last perched the medium on inverted tumblers, and after long waiting there were rappings. After this, Mr. Furness interviewed her for the purpose of arranging for another seance. He reports:

"I told her the Commission now had had two seances with her, and that the conclusion to which they had come is that the so-called raps are confined wholly to her person, whether produced voluntarily or involuntarily, they had not attempted to decide; furthermore, although satisfied in their own minds, they were anxious to treat her with all possible deference and consideration, and had accordingly desired me to say to her that if she thought another seance with her would modify or reverse their conclusions, they hold themselves ready to meet her again this evening, and renew the investigation of the manifestations; at the same time I felt it my duty to add that in that case the examination would necessarily be of the most searching description."

After such an announcement of forgone conclusion and intention, could Mrs. Kane preserve her self-respect otherwise than by a refusal.

This was all the attention given to what may be regarded as the fundamental and most assuring phase of the spiritual manifestations; and the conclusion arrived at is expressed as follows:

"To the subject of 'spirit-rappings' we have devoted some time and attention (two sittings with Mrs. Kane) but our investigations have not been sufficiently extensive to warrant us at present in offering any positive conclusions. The difficulty attending the investigation of this mode of spiritualistic manifestations, is increased by the fact, familiar to physiologists, that sounds of varying intensity may be produced in almost any portion of the human body by voluntary muscular action. To determine the exact location of this muscular activity is at times a matter of delicacy."

If Mrs. Kane was aware that the Commission entertained such a theory, when they assured her that any further investigation was to be "searching," she would have been untrue to herself to have consented to another seance.

It is not generally known that it is familiar to physiologists that sounds can be made voluntarily in various parts of the body. Where is the authority? What author has

so written? In what work may we find it? Nowhere! No author! No physiologist! It is not a fact. It is a theory made for the occasion.

The Report further says: "What we can say, thus far, with assurance is that, in the cases which have come under our observation, the theory of purely physiological origin of the sounds has been sustained by the fact that the mediums were invariably and confessedly congruous of the rappings whenever they occurred, and could at once detect any spurious rappings, however exact and indistinguishable to all other ears might be the imitation."

On this phase I speak from my own experience as a medium, and will say that so far from being in evidence that the rappings are voluntary on the part of the medium, proves the opposite. Without stopping to theorize we know that mediumship depends on a natural magnetic state of the medium, by which the spirit produces the rappings. Whatever that state may be, the sensation of that being surcharged with electricity, I say like, but I do not wish to be understood as saying that it is the same. Whenever a seance is produced there is a vibration of this charged sphere, which goes through the whole being. Of course, then, the medium must be conscious of the coming of the conclusion, and of when it takes place. He can feel those too slight to produce any audible sound. While sitting at a table, I have felt that it would soon move, before it had done so, and have often thought it moved when it had not even tremored, because the force had discharged itself, and was not strong enough to make the movement. Would I have been a confessed deceiver had I said to one of the circle, "The table will soon move," or in answer to a question put to it, have said just as it began to move, "It will vibrate twice, or three times," or when a sifter on the opposite side lifted the table or rapped with his finger, "Ah, that was you?" It ought to be understood that the true medium is in an intensely sensitive state, so much so that he can not only feel the vibrations of the rappings, but at times the thoughts of those in the circle.

Prolonged investigations were conducted with Keeler, Rothermel, and Powell—but the Commission saw through their little tricks just as Spiritualists have done.

Mrs. Maud E. Lord went before the tribunal without remuneration, and "in her attitude towards the Commission, displayed every desire to aid a full and complete investigation" into the manifestations peculiar to her mediumship, "yet by herself were the results acknowledged unsatisfactory." In concluding the Report, the secretary, Mr. Fullerton says:

"I have been forced to the conclusion that Spiritualism, as far, at least, as it has shown itself before me (and I give no opinion upon what has not fallen within my observation) presents the melancholy spectacle of gross fraud, perpetrated upon an uncritical portion of the community; that the testimony of such persons as to what they see is almost valueless, if they are habitually as inaccurate as they have been at the seances at which I have been present with them; and that there is an unwillingness on the part of mediums to have their powers freely and thoroughly investigated—a fact which makes any investigation of Spiritualism difficult and expensive."

Such is the conclusion of Geo. S. Fullerton, Secretary of the Commission. It is a thoroughgoing and final conclusion, arrived at and expressed while it is declared that the Report is not final, but only the first installment of a series of reports that may be indefinitely extended. There is no further use for the Commission after such conclusion. Scientific men usually express their opinions with reservation, tentatively, allowing for mistakes and leaving an opening for change or retreat. The Seybert Commission, unlike any other scientific body, has come to an absolute conclusion; yet is going on with its investigation, just as if it had not, selecting subjects which will sustain its conclusions.

Mr. Furness more modestly says: "My field of examination has been limited. There is an outlying region claimed by Spiritualists which I have not touched, and into which I would gladly enter were there any prospects that I should meet with more success. If the performances I have witnessed, after all are in their essence spiritual, their mode of manifestation certainly places them only on the margin, the very outskirts of that realm of mystery which Spiritualism claims as its own. Spiritualism, pure and undefiled, if it mean anything at all, must be something far better than Slade Writing and Raps. These grosser physical manifestations can be but mere ooze and scum cast up by the waves on the idle pebbles; the waters of a heaven-lit sea, if it exist, must be far beyond. The time is not far distant, I cannot but think, when the more elevated class of Spiritualists will cast loose from all these physical manifestations, which, even if they be proved genuine are but little removed from materialism, and eventually materializing seances, held on recurrent days and at fixed hours, will become unknown."

Such is the Report for which the world has waited. It does not touch the subject of Spiritualism except at its extreme circumference. It is such an investigation as a reporter of a daily paper would give after visiting a few public mediums. A few of the most public, have been called before the Commission. Its members have observed, and their observations in no wise differ from those previously made by many Spiritualists and published long since. Think of putting forth Keeler, Rothermel and Caffray to represent Spiritualism! The well-informed Spiritualist would have said, "Why this? for these need no investigation; we know them already."

As for Slade and Mansfield, while they are excellent mediums, a cloud rests over both, and they are pitiable illustrations of the evil attending public mediumship. Dr. Mansfield may answer sealed letters, but he cannot, nor can any medium come so thoroughly in rapport with all spirit intelligence as to answer all letters addressed to them. To make a business of answering letters at five dollars each, is to bring a temptation to which the ordinary man is too prone to yield.

I have given the Report a lengthy review, carefully extracting the full and complete meaning for the benefit of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, so that should they not have the pleasure of its personal they may know what it contains and the attitude of the Commission.

Now, in all kindness to the Commission, I offer some words of advice and suggestion: You are called to a task which requires far more effort and time than you are inclined to give it, or think it deserves. You have the opportunity to place Spiritualism before the world as a demonstrated system of religion and philosophy, or to silence its claims forever. You have given some little time to the investigation of that which needed no investigation, and the conclusions you have expressed are mainly those which have been

reiterated by Spiritualists for years. Spiritualists are as anxious that fraud be sifted out as you, and have less tolerance of it. One of your number has wasted six months sitting alone with Caffray's "magnetized slates" and "magnetized paper," knowing all the time that Caffray was a fraud of the first water, and that the business was all a humbug. Patiently sitting, knowing he was a dupe, yet expecting vainly to become a medium! Misplaced confidence like that ought to find Mr. Hazard's requirements of a good "investigator," but it does not.

For the little thus far done, Spiritualists ought to be thankful, and for the much yet to be done, expectant that you will in honesty and integrity of purpose carry out the wishes of Mr. Seybert. There are hundreds and thousands of mediums, whose names never appear in print, whose wonderful powers are unknown beyond the family circle, far more worthy of your attention than most public mediums. The real work of valuable investigation rests here. The true sensitive will shrink from appearing before you, and thus your labors be made more difficult. But here lies the true path of research.

Aside from the physical manifestations, lies the infinite realm of mental or true spiritual phenomena, which you have not yet touched. There will be a Spiritualism, though the materializations, slate writing, and answering sealed letters be all cast away. When the fraud has been cast out of these, there will be a residuum of value, but Spiritualism is rather of spiritual forces than of these fortuitous manifestations. You say that clairvoyance is not Spiritualism, and yet it is the clear seeing of the spiritual being, and is one and inseparable from it. Let us, if baffled, to gain a knowledge of intangible spirit with scale and crucible, make the attempt by means of the sensitive spirit itself. Let us know what may be learned by the study of man from his spiritual side. You may find that there is a spirit-atmosphere, or life-ether which blends and utilizes all mental and spiritual phenomena. You have a philosophy to sustain or discard, that of life here and hereafter. You have a religion to hold up before the world or to relegate to the lumber room of the world's fancies. You have a science to perfect which is the true cosmology, resting on the material world, and reaching upward to the realm of eternal forces.

All this is before you, as set forth in the bequest of your patron, and your record thus far shows that you have been loitering among the camp followers, and applying to them for information, which you herald as derived from headquarters.

Berlin Heights, O.

The above article represents the views of a life-long medium who is noted for his sturdy adhesion to scientific method, rational thought, and freedom from partisan spirit. The following extract expresses the views of an influential secular paper which cannot be charged with undue partiality to Spiritualism:

The so-called "Seybert Commission" was a committee of six gentlemen (afterwards increased to ten), appointed by the trustees of the University of Pennsylvania, to investigate the claims and character of Spiritualism. This was five or six years ago. There was a long delay in making the appointment, and when it was finally made there was a good deal of criticism and complaint, in some of the spiritualistic journals, of the alleged unfairness of several of the selections, and particularly of their methods of investigation. Some three and a half years ago the Commission was completed and ready to undertake the investigation.

These gentlemen—whose report has now been made—declare the whole subject a delusion and an imposture. The phenomena, so varied and so impressive to millions of others, they declare to be produced by fraud. They take what is essentially the position assumed by the "Buffalo doctors" in 1852, who were generally and deservedly laughed at for declaring the so-called "rappings" to be produced by an artful cracking of the medium's toe joints!

This Philadelphia Commission has made itself a laughing-stock. Its conclusion is essentially ridiculous. This owl-like Commission seems to have been unfortunately in its medium and in the paucity of the phenomena obtained. Slade seems to have been the only famous medium consulted. One or two members were named, by other members of the Commission, as exercising a perceptibly neutralizing influence on the "manifestations"—stopping them, when such members were present. This of course led the members referred to to conclude that they were too smart for the mediums; that nothing could happen when they were around; and it would seem that nothing did happen, of any importance. The mysterious "slate writing"—writing produced between two closed and fastened slates, while the medium or the visitor held the slates beneath the table—is decided by the Commission to be produced by fraud, by a dexterous slight-of-hand, by the medium, while holding the slate under the table. The seances were not so light, when the slate was withdrawn, as when it was first held under the table.

The value of the Commission's conclusions may be judged by their assertion that Slade executes his marvels by the adroit movements of his foot.

If the members of this Commission know no better than to lump the "whole body of what are called spiritistic phenomena in one sweeping conclusion of 'fraud' and 'trickery,'" they simply show that they have either failed to properly examine the subject, or else failed to fairly report it.

The closing years of the present century are likely to more fully illuminate some of the mysteries of these endlessly varied and impressive phenomena. The "materialization" frauds are often and properly exposed. But they do not cover the field of the phenomena. Meanwhile it will be only those whose prejudices lead them that way, and whose ignorance of the subject is as great as that of the Seybert Commission, who will be likely to accept the crude and inadequate verdict of those upright but apparently not well informed gentlemen. These inexplicable phenomena, involving an unseen intelligence as well as power, have now been before the world for nearly forty years. They have been many times triumphantly exploded and ended—by just such men as those of this commission—but they have only grown and spread, with everywhere augmenting vitality and diversity, until now they are encountered in all parts of the earth. Take one phase alone, one of a hundred of these phenomena: When so many thousands can testify of their own personal knowledge, that the mysterious "slate writing," for example, has been performed a whole slate-full at a time, in broad daylight, and while they themselves held the fastened slates (their own slates), never letting them go out of their hands for a moment, and that the medium did not at any time even touch them—when there are thou-

sands who know these things have occurred, what becomes of such a conclusion as that of the Seybert Commission on that phase of the phenomena? Of what value is it?—*Harford (Conn.) Times.*



MOST PERFECT MADE
Used by the United States Government.
Endorsed by the heads of the Great Universities and Public Food Analysts as the Strongest, Purest, and most healthful. Dr. Price's is the only Baking Powder that does not contain Ammonia, Alum, or Alum. Dr. Price's Extracts, Vanilla, Lemon, etc., are deliciously. PRICE BAKING POWDER CO.

